JAN 23 1933

The
CHRISTIAN CENTURY
A Journal of Religion

Lifting the Deadweight From Missions

By C. F. Andrews

A West Virginia Coal Field

By Charles R. Joy

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Editorials

Debts and Disarmament

The Free Church of America

The Sugar Lobby Frees the Philippines

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In This Issue

C. F. ANDREWS

is the most intimate of Gandhi's western friends. He has edited Gandhi's biography for the English and American public, has acted as go-between innumerable times in issues involving Indians (both in India and South Africa) and the British authorities, and is generally spoken of as the most beloved missionary in India. Having been instrumental in bringing Gandhi to the second round table in London, and in keeping negotiations alive since then, Mr. Andrews has now retired for a year to the Quaker retreat at Woodbrooke, where, he writes, "I am hoping to get down on paper the thoughts which have been in my mind for many years at Santiniketan in India while I was living with Tagore. They will form two books, one called 'Christ in the Silence,' dealing with the chapters in St. John's gospel where Jesus speaks to his disciples in the silence of the upper room, and the other called 'The Kingdom of God,' dealing with the chapters in St. Matthew's gospel which include the sermon on the mount."

CHARLES R. JOY

is the administrative vice-president of the American Unitarian association, with headquarters in Boston.

EDWIN LEWIS

is the distinguished professor of theology at Drew university, Madison, N. J. The first half of Doctor Lewis's incisive summary of the thought of Karl Barth appeared last week.

Coming Issues

The first article in the series on economic problems, it has been decided, will be Dr. Frank H. Knight's provocative study of the ability of the present social order to reform itself.

The CHRISTIAN CENTURY

January 25, 1933

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Contents

Editorial
- Editorial Paragraphs 107
- "The Free Church of America" 110
- The Sugar Lobby Frees the Philippines 111
- The Debts and Disarmament 113

Quintus Quiz: The Everlasting Yea 114

Contributed Articles
- Lifting the Deadweight from Missions, by C. F. Andrews 115
- In a West Virginia Coal Field, by Charles R. Joy. 117
- The Theology of Karl Barth (Part II), by Edwin Lewis 120

Books
- The Underworld of American Politics, by Fletcher Dobyns 122
- For Groupers Only, by H. R. Allenson 122
- Atheism in the English Renaissance, by George T. Buckley 122
- Books in Brief 123

Correspondence 123

News of the Christian World
- Correspondence from New York 125
- Correspondence from New England 125
- Correspondence from Ohio 126
- Correspondence from Denver 128
- Correspondence from the Philippines 128
- Correspondence from Michigan 129
- Interracial Meet in Atlanta 130
- Correspondence from the New South 131
- Coordinate Church Colleges 132
- Correspondence from Buffalo 133
- British Table Talk 134

The New Films 135

Calendar of Coming Events

Jan. 25. Conventions of Atlanta, Dallas, Louisiana, Maryland, Oregon, Episcopal church.
Jan. 25-27. Conference of College Religious Workers on Technocracy at Briarcliff Manor, N. Y.
Jan. 25-27. Florida Missionary Assembly. Palm Beach, Fla.
Jan. 26. Convention of Florida, Episcopal church.
Jan. 28. Handel's Messiah, Carnegie Hall, New York City. (Benefit Emergency unemployment relief commission.)
Jan. 28-Feb. 3. Florida Missionary Assembly, St. Petersburg, Fla.
Jan. 29-Feb. 2. Florida Missionary Council of Churches, Harrisburg.
Jan. 30-Feb. 2. Ohio Pastors' Convention, Columbus.
Jan. 31. Convention of Southern Ohio, Lexington and West Texas dioceses, Episcopal church.
Jan. 31. Annual Meeting, Greater Boston Federation of Churches, Arlington St. Church, Boston.
Feb. 1, 2. Annual meeting, Methodist church board of education, Chicago.
Feb. 1-3. Florida Missionary Assembly, Clearwater.
Feb. 1-3. Annual Meeting, Board of Education, Methodist church, Chicago, Ill.
Feb. 2-3. Annual Convention Episcopal Church (Puget Sound area), Seattle, Wash.
Feb. 2-10. Religious Emphasis Week for students in the universities and colleges.
Feb. 3. Quarterly Dinner, Christian Church Missionary Union, Seattle, Wash.
Feb. 4-8. Florida Missionary Assembly, Orlando, Fla.
Feb. 4-9. Florida Missionary Assembly, Deland, Fla.
Feb. 5. Young People's Sunday, Unitarian churches.
Feb. 5. Annual District Conference, Methodist Episcopal Church, Seattle, Wash.
Feb. 6-7. Men's conventions, Presbyterian synod of Arkansas. Clarksville, Ark., Feb. 6; Rogers, Ark., Feb. 7.
Feb. 6-8. State Pastors' Conference, Sedalia, Mo.
Feb. 7. Puget Sound Lectureship, Disciples of Christ, Tacoma, Wash.
Feb. 6. Presbyterian Rally, San Jose, Cal.
Feb. 7. Presbyterian Rally, San Francisco, Cal.
Feb. 8. Presbyterian Rally, Stockton, Cal.
Feb. 8-9. Methodist Council of Cities, Detroit, Mich.
Feb. 8-9. Methodist Episcopal church, south, San Francisco, district conference, University church, Berkeley, Cal.
Feb. 8-9. National Council of the Protestant Episcopal church, New York City.
Feb. 9. Presbyterian Rally, Eastbay, Cal.
Feb. 10. Presbyterian Rally, Sacramento, Cal.
Feb. 10. Tour of dramatization of Baptist missions in India by Mr. and Mrs. Manley of Ongole, South India, begins at Springfield, Mass.
Feb. 11-12. Middle western convention of Unitarian Layman's league, All Souls church, Indianapolis.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

IT IS GOOD to learn that "Re-Thinking Missions," the report of the appraisal commission of the Laymen's foreign missions inquiry, will be presented to a convention of selected laymen who will meet in Chicago tomorrow and the day following.

Bringing the Laymen's Report To the Middle West

The procedure will follow closely that of the New York meeting some weeks ago in which the report was formally presented to the mission boards. The audience has been gathered by invitation from the churches of the six or seven midwestern states for which Chicago provides a natural center. So great has been the interest aroused by the report, and so astonishingly high the percentage of acceptances in response to the invitations sent out, that the committee in charge has been forced sharply to curtail its plans. It has been a long time since a missionary convention has been overwhelmed with applicants for admission, all paying their own expenses! We trust that, after the Chicago gathering, there will be at least one or two more in other parts of the country. Nothing can equal the personal contact in securing action. Let there be another meeting to bring the Laymen's report to the Pacific coast, and at least one more somewhere along the Mason and Dixon line.

Pulling Out More Chestnuts?

WHAT looks like the most ambitious effort so far to tie up the women's organizations with the Hays movie combine is announced. In this new scheme "twelve of the largest women's organizations in the country, representing an aggregate membership of 30,000,000 women and 3,000 cities and towns" are involved. It is the old dodge, "support the best; ignore the rest," furbished up with a new technique that is expected to make it work this time in actual increase of attendance at the movie theaters, now on the edge of bankruptcy. We do not doubt that the ladies responsible for this new drive honestly believe that this is the way in which to help their communities get better movies. But do they understand what the industry itself is after? If they do not, we recommend a reading of the leading theatrical weekly, Variety. In its issue of January 10 that sprightly publication, which makes this its featured news, says that the new scheme is designed so that "before long sufficient pressure will be brought to bear by the organizations to deal paid censors a final blow." "Overseers feel the industry for the first time is provided with a stop-gap for the pointing fingers of reformers, minimizing their clamor," explains this candid journal. And these words deserve especial consideration: "If the pictures which they (the new body representing these women's organizations) have reviewed and approved in their first merged activity are any criterion for the future, then the industry can expect its greatest break. Of the features and shorts contained in their initial official compendium, to be released within the next few weeks, approximately 82 per cent have been authorized for membership patronage." On the basis of the industry's own words it looks very much as if the ladies had been inveigled into another effort to pull Mr. Hays' chestnuts out of the fire.

Mr. Hoover Asks for Bankruptcy Reform

AN AIR of unreality is bound to surround the messages of a lame duck President to a lame duck congress, particularly when the congress is controlled by the President's political opponents. There seems a general disposition, however, to agree that the current short session should do something along the lines of reforming the national bankruptcy act, as recommended in the special message transmitted by Mr. Hoover. The situation is rightfully characterized by the President as one that "holds out every inducement for waste of assets long after business failure has become inevitable," while it likewise makes it possible for very minority stockholders to exercise a disproportionate influence that may come, at times, close to the border of extortion. The attorney-gen-

eral has been working with bipartisan committees from both houses to formulate revisions of the law; action seems likely. Looked at candidly, what this means is that the government and big business are agreed that some method must be found for scaling down the fixed charges of large-scale industries that will be quicker and easier than is provided by the present bankruptcy law. The policy of keeping railroads, for example, technically solvent by pouring R. F. C. funds into their treasuries is seen to be a policy that accomplishes nothing, in the long run, save to add to the mountain of debt that is already crushing industry to death. And while great care must be taken that a change in the law does not deprive minority stockholders of just rights, we are of the opinion that Mr. Hoover and the business interests for which he speaks are justified in seeking to make the road to writing off corporate indebtedness easier to travel. However, it cannot justly be made easier for the corporations to escape from their debts without extending like encouragement to other debtors. Particularly the farmers!

The Allotment Bill Passes the House

THE EFFORT to save the farmer from bankruptcy is largely concentrated at present behind the so-called domestic allotment bill, which passed the lower house on January 12 by a vote of 203 to 151. The outcry which city newspapers are making against this measure as a means of fastening a sales tax that may total more than a billion dollars a year on the food consumer, will hardly have much weight with the farmers. It is the contention of the rural regions that the tariff has been a means of providing a subsidy for manufacturing interests, paid in the long run by the consumer, and the allotment plan is therefore held to be merely an evening up of the balances. Is not agriculture, asks the farmer, as much entitled to protection against operating at a loss as any other branch of industry? Thousands, however, who are ready to agree that, so long as protection remains the lot of urban industry it should be afforded also to the food producer, will regard the bill now before the senate with dismay. What started, in the minds of Professor John D. Black of Harvard (who is presently to write on the farm problem in The Christian Century's series of economic discussions) and Professor M. L. Wilson of Montana State college as a carefully balanced and guarded plan for experimenting with protection for a single key food industry, wheat raising, has been transformed in the lower house into a scheme for subsidizing production of seven commodities—wheat, cotton, hogs, tobacco, rice, peanuts and butter fats — by the distribution of treasury certificates by agents of the department of agriculture who have been satisfied that the recipients have cut their production 20 per cent. With the secretary of agriculture fixing the allotments and subsidies, and the agents of his department distributing the taxes collected from the processors, every element would be created for the most extensive bureaucratic organization and the most widespread defrauding of the public treasury which the nation has ever known. Had the allotment plan in its original form been enacted, it might have proved a real step toward the rehabilitation of agriculture. It would, at least, have deserved a trial. In the form now before the senate it is a direct invitation to the further debauchery of both government and the farmer.

The Beer and Repeal Tangle in Congress

THE BEER and repeal measures now pending in congress have got tangled in so many knots and loops that it is doubtful whether either of them can be unsnarled sufficiently to be passed at the present session. As previously reported, the senate judiciary committee, by a vote of 11 to 5, recommended the repeal resolution in the form approved by the Blaine subcommittee — that is, prohibiting transportation into dry territory, empowering congress to legislate against the return of the saloon, and submitting the amendment to the legislatures for ratification and not to special conventions as promised in both party platforms. Even if passed by the senate, the chance of passage by the house must be viewed in the light of the avowed opposition of both Garner and Rainey, who declare that it does not keep faith with the democratic platform, and by the republican wet bloc because its federal control of sales invades state rights! The (house) Collier bill legalizing 3.2 per cent beer has been redrafted by the senate judiciary committee which reduced the percentage to 3.05 by weight (3.8 by volume), added wine of the same alcoholic content, retained the $5 a barrel tax on beer, made home-brew tax free, and authorized advertising by brewers. The lower percentage of alcohol follows the report of a "scientific study by a British imperial commission" which is said to have declared that beverages of this content are not intoxicating. Naturally, there are loud protests to the effect that this percentage is not satisfying. The puzzle, of course, is to find a limit below which beverages contain kick but no possibilities of intoxication. It is like looking for a number that is more than twelve and less than ten. The wet democrats in the house have let it be understood that they will accept the senate's amendments. So there the matter stands at the present moment. The beer bill has a chance to pass. The repeal amendment apparently has none.

New Year's Eve—Here And in England

MANY have been the comments on the way in which American radio chains used their facilities to bring in the new year to the cacophonies of jazz bands. What happened in England? Hear Mr. Shillito: "After the old year has been ushered in, it

has been customary for Mr. Stobart of the British Broadcasting corporation to speak to our world a cheerful good-night, a task which he has done with fine feeling and sincerity. On Saturday night he spoke as his custom was. They were strangely moving words from one who before this had not revealed his heart upon the things which matter most. From a bed of sickness—for Mr. Stobart is very ill—he spoke, as he said, under a sense of inward compulsion. There is no remedy for the world, he told us, but in the love of God in Christ Jesus. He said that he felt like a speaker who introduced religion into the talk at a dinner party, 'dropping a tremendous brick.' This was the brick. It must be remembered that Mr. Stobart has been one of the chief leaders in our radio service, and is known to the general public simply in that light. He has never been a preacher." These were the words which went out over the B. B. C.:

> I have been led, after the failure of one or other world conference, to agree with some of the preachers, men of the widest vision, that what is needed before there can be the beginning of an ascent out of the miry clay is a complete change of heart and spirit, something much bigger than any series of resolutions that could be passed by any conceivable conference. This is the prime necessity of our day. The only thing they have not tried yet is the Christian religion. We need first and foremost a rededication of this great people to the service of God and the love of Christ. . . . It is all set down very simply and clearly in the gospels. The main principle of it is to love God first, and then, as a necessary consequence, to love your neighbor as yourself.

England, where radio is state-controlled, entered the new year listening to that; America, thanks to the private enterprise of the radio chains, to an all-night program of jazz bands. "O-kay, America"?

The Utilities Hit the Sawdust Trail

WITH a President about to be inaugurated who is pledged to more stringent government control, the power groups have started on the road toward self-reformation. A new trade association, the Edison Electric institute, has been formed, and it is announced that the old National Electric Light association will be voted out of existence. That is by way of dramatizing the change, much like the pouring of his stock in trade down the sewer by the old-time saloonkeeper who came under the evangelist's spell. The power men no longer deny that the N. E. L. A. was an agent for many and nefarious kinds of skullduggery. They point out, to be sure, that this was because of the baneful influence of Mr. Insull, who is taking an extended vacation in Greece. However, who will begrudge them their scapegoat? The new institute, it is promised, will do none of the wicked things that the old association was caught red-handed doing. It will not try to get utilities propaganda into public school textbooks. It will not subsidize college professors. It will not hire magazine writers and women's club speakers. It will stop the mulcting of operating companies by holding concerns. It will make public annual financial statements, certified by independent accounts. It will make clear the source of all information that reaches the public. And it will give a membership committee power to expel, suspend or take any other desired disciplinary action against a member violating the new rules. The committee organizing the new institute admits that only 85 per cent of the power companies have so far signified their intention of joining, and that among the faces still missing from the sawdust trail are some of the most powerful interests. The move itself, however, is in the right direction, and should be applauded. Such applause will increase if the utilities can show an equal ability to reform their rates, which still, in general, are held at boom levels.

The Children of Light Are Not So Slow

WITH BONDS of all sorts far below par on the exchanges, some churches have been ingenious enough to reduce their indebtedness by what looks like a clever piece of financial legerdemain. One case that has been reported is now several months old, but it illustrates the method. The debt was $43,000, represented by bonds. The church borrowed $23,000; bought at the market price (about 53) commercial paper with a face value of $43,000; exchanged this for the outstanding bonds of the church; sold $23,000 of new church bonds at par; paid back the amount borrowed; and burned the old bonds. By this expert juggling, the church reduced its debt by $20,000 at a cost of nothing net. What it amounted to, of course, was a refunding of the old debt with the consent of the bondholders on the assumption that the bonds were not now worth what their purchasers had paid for them. Well, they were not. What bonds are? Call it a war debt. It was a kind of war debt, having been contracted during the period of inflated prosperity which followed the war. The dollars that were borrowed were worth about half as much as the dollars involved in the new transaction. If the church's bonds had been listed on the stock exchange, they could probably have been bought up at fifty cents on the dollar, especially since the church was in default on the payment due on the principal. On the surface, it looks like a piece of sharp practice. In reality it was a clever method of adjusting the debt to the changed value of the dollar, and with the consent of all parties concerned. There are moments when the children of light seem almost as shrewd as the children of this world.

Under License of Cap and Bells

WHEN a humorous writer goes serious he sometimes utters embarrassing truths with terrifying unconcern for consequences. Much license is conceded to a court jester. The most brilliant sports writer in the country, Westbrook Pegler of the Chicago Tri-

bune, has been covering the lame duck session of congress. After many illuminating indiscretions he sat down in a mood of inspired recklessness on January 14 to tell the country just what kind of government it has in the legislative department, and why. "There is larceny in the very soul of the American citizen, and this is the reason why he gets the sort of treatment he does from congress. Being so constituted, he votes for men after his own heart who represent the perfection of his own vices. He doesn't want an even break. He wants an edge. He wants the difference. So he is constantly badgering his representatives in Washington to get him something out of the government." He wants to sell a site for a postoffice; or to get special consideration for a pal who has been caught running a speakeasy; or to get a job with more pay than work; or to have his senator see the right people to get him a government contract by outchiseling the senators of his competitors who are trying to get it for them. Besides that, the congressmen and senators have their own partisan and personal interests to look after. Especially they want their share of patronage, for patronage is both fuel and lubricant for the political machines which produce reelection. In the immortal words of Senator Huey Long: "We want whatever jobs are coming to us. We want to get ours." So congress does nothing chiefly because it does not want to do anything. And it wants to do nothing because both its members and the most insistent and vociferous element in its constituency want it to do nothing for the public interest but everything for private interests. Of course that is only the opinion of an irresponsible sports writer—but one who knows his sports and can recognize a crooked game when he sees one.

"The Free Church of America"

THE PROJECT for the promotion of closer relations between the Unitarians and the Universalists by the formation of the "Free Church of America" has advanced a long step toward realization by the approval of the draft of a plan by the two commissions, appointed respectively by the American Unitarian association in May, 1931, and by the Universalist convention in November, 1931. The trustees of the convention and the directors of the association have added their recommendation and are ready to bring the plan of cooperation and the proposed constitution of the Free church before the next meetings of the two bodies, in May and November of the present year, for definitive action.

The proposal does not contemplate an immediate merger of the two denominations, but the formation of a more inclusive body, a sort of holding corporation, within which both of them—and any other liberal groups that so desire—may find the means of fellowship and cooperation. In some places there will doubtless be unions of local congregations, but this is considered a secondary matter, as there are not many places where Unitarian and Universalist churches crowd each other unduly. Where they do, there will be readjustment of locations and exchange of members to prevent overlapping and competition. More important will be the establishment of joint agencies for church extension, religious education, the direction of women's, laymen's and young people's work, and the promotion of social welfare work. The common use of headquarters properties is anticipated, the union of publishing houses is proposed, and it will create no surprise if the two religious papers, the Christian Register (Unitarian) and the Christian Leader (Universalist), are merged in one. A common hymnal is already in preparation.

Besides furnishing a bond of unity between the various activities and agencies of the two denominations, the new church will probably develop functions of its own and it may be that it will, in time, take over so many of those of the constituent bodies that these will become but shadows and memories preserving the sense of historic continuities but not impeding the full flow of effective fellowship in the inclusive body.

The movement of these two denominations toward each other began a good many years ago. The negotiations between the Congregationalists and the Universalists, in 1927, led to the enthusiastic adoption of resolutions favoring this union by the conventions of both, but nothing came of it, and the Universalists turned again toward the Unitarians, from whom indeed they had never turned away even while the other overtures were under consideration.

There are some deep-lying differences between the two avowedly "liberal" denominations, and it is not easy for an outsider to judge whether they have sufficient ground for cohesion in a common motive and spirit, or whether their chief bond is the feeling that they are both set off from the "orthodox" or "evangelical" denominations. The contrast between the "liberal" and the "evangelical" bodies is by no means as sharp as it once was. Far sharper are the contrasts found within any one of the orthodox denominations, not to mention the diversities of view in the Unitarian and Universalists and the historical differences between the two. The Unitarians have been strongly theological and strongly humanitarian. Those who remember the work of Theodore Parker can never forget how important a part they played in developing the theory of the social gospel. The Universalists have been but little given to theology since the days of Hosea Ballou. Their emphasis has been upon the fatherliness of God and the certainty of an ultimate heavenly salvation.

Both of these bodies were pioneers in paths along which Protestant thinkers generally have done much exploring in recent years. The increasing liberalization of Christian thought has brought to neither of these "liberal" groups the numerical increase or the enhanced prestige to which they must believe them-

selves to be logically entitled. Perhaps one reason for this lies in the fact that both were, especially in their earlier days, more preoccupied with the negative than with the positive side of their respective messages: the Unitarians with denying the metaphysical statement of the trinity and, later, the authoritarian view of the Bible; the Universalists with denying the doctrines of hell and original sin. But a large section of "orthodoxy" has so far lost interest in these topics, and makes so little use of them even if it does not deny them, that great numbers of authentic liberals have felt that they could be more comfortably at home and more usefully employed in communions where they were permitted to let these moribund doctrines drop gently into the limbo of forgotten controversies than in one or the other of those which made a specialty of keeping them alive by denying them. We are advancing no argument as to the propriety or consistency of this course, or as to the actual truth or falsity of the doctrines in question, but are simply describing what has happened.

Names are perhaps not a matter of great importance, but it would be unfortunate if the assumption of the title and style of "The Free Church of America" should tend to promote the illusion that no other churches are free. It is hard at best for the professional liberal to realize how free a Christian may be in a denomination which makes no special boast of liberalism. The failure to realize this is an obstacle to deeper mutual understanding and more fruitful fellowship, correlative to the survival of the odium theologicum directed against the avowed liberals. One of Unitarianism's wisest and most fraternal representatives, writing of the responsibility which rests upon the liberal churches, says: "It rests heavily on the modernists within the older churches, who have made so great a contribution in the twentieth century battle with fundamentalism; but the real burden is on the shoulders of those who, without hampering creeds, fixed rituals, tyrannous organizations or authoritarian hierarchies, are free to go forward to meet the religious need of the new day." Such a statement is, of course, literally true. But considering its context, the implication is that the latter phrases describe the parties to the new "Free church" movement as distinguished from all others.

Such an implication inadvertently distorts the picture of the present religious situation in America and presents a wholly fictitious contrast. It implies on the one hand a group of churches *with* hampering creeds, fixed rituals, tyrannous organizations and authoritarian hierarchies, and, on the other, the Unitarians and Universalists, now to be linked in the Free Church of America. Such a picture has no counterpart in reality. But of course, as the first part of the quoted sentence indicates, it is only an inadvertent implication, not a considered judgment. The Free Church of America will have to be something more inclusive than that if it is to live up to its noble and comprehensive name. For one thing, it will have to be a church so free that its members will be as free to be "orthodox," if that is their conviction, as they are to be "liberal" if theological liberalism commands their assent.

With these caveats and reminders, we give greeting and good wishes to the new Free Church of America, of which the joint Unitarian and Universalist commission has already constituted itself the council. It invites to its membership liberal Christians of whatever name. It should be a worthy and useful instrument of Christian fellowship and cooperation—provided it does not become a victim of the illusion that free and liberal Christians may not find themselves in a congenial atmosphere in other churches also.

The Sugar Lobby Frees the Philippines

CONGRESS has enacted the bill granting independence to the Philippines, overriding the veto of the President. Mr. Hoover's veto message was by no means a great document. It even fell back on such arguments as the pernicious constitutional theory that once the American flag has been hoisted over a territory there is no legal way of taking it down. But there was no question as to the sordid nature of the motives which had brought this particular independence bill to the verge of adoption; so far as the President's veto was exercised in protest against the operation of such motives he stood on impregnable moral ground. Passage of the bill by congress now places on the Philippine legislature the harrowing responsibility of deciding whether to accept independence a decade hence at the cost of immediate economic catastrophe. For it is this dilemma which the callous lobbyists of the sugar interests have written into the bill which they have carried through to enactment.

There may be a temptation, now that the bill has been passed, to regard it as a *fait accompli,* and to turn to other matters. But the moral forces of the United States will be derelict to duty if they allow this cynical disposition of the Philippine issue to pass into history without subjecting the whole progress of events to public review, so that the American people at large are made to know just what they, acting through their representatives, have done. For the passage of this bill discloses the United States in the climactic action involved in discharging what it has from the beginning proclaimed to be a solemn moral and international obligation. It has acted under conditions which have given it a free hand; there have been no stipulations imposed on this settlement by other partners in the transaction. The course pursued therefore gives an opportunity to look deep into the recesses of American political life, to see the actual motives which operate there. It is impossible to look at what is thus disclosed without serious misgiving as to the future.

The United States took the Philippines in the face of the declaration of President McKinley, at the opening of the Spanish war, that "forcible annexation by our code of morality would be criminal aggression," and in the face of determined resistance by some of the purest patriots the nation has ever known. There are few passages in our history that reveal a moral courage and a devotion to ideals comparable with that displayed by Senator Hoar of Massachusetts, who saw in the Philippine entanglement from the beginning a means by which the moral integrity of American politics would be corrupted. The expansionists of 1899 met the indignation of Hoar with McKinley's assurance that annexation had been divinely approved to him in answer to prayer, and by attaching to the treaty with Spain a payment of $20,000,000 for unspecified reasons, as a sort of moral quit claim to quiet the consciences of the American objectors.

Despite the tremendous popular enthusiasm which President McKinley worked up in favor of annexation, the senate ratified the treaty with only one vote to spare. It would have been defeated decisively but for the intervention of Mr. Bryan, who, as party leader, urged the democrats to ratify in order to preserve an issue of "imperialism" for his use in the campaign of 1900! At the very start, therefore, American colonial expansion owed its life to a piece of trickery planned by a proclaimed idealist.

When the people of the Philippines refused to accept the transfer of their islands to the United States without a struggle, the result, in the words of Mr. Walter Millis, historian of the period, was "a war of conquest which was to flicker on for several years, which was to cost us as much in life and effort as the whole of the war with Spain, and which was to repeat in a kind of grotesque analogy almost everything which we had charged against the Spaniards since the 1895 outbreak in Cuba." But the campaign of subjugation was carried to success; a civil government established; boatloads of American schoolteachers and many American missionaries sent out, and such misgivings as may have remained in American minds were largely quieted by the spread of the "blessings of liberty." Sixteen years after the capture of Aguinaldo the Jones bill, with its unequivocal promise of ultimate independence, became law.

Most Americans, it is safe to say, have seen in the course of events in the Philippines only a steady progression toward this granting of liberty, and hence a testimony to the altruism of their nation. They have not realized that while, politically, the islands were gaining increasing rights of self-administration, economically they were being subjected to increasingly complete dependence on the United States. There are few colonies in the world in which so complete a "closed door" policy has been set up. Protests of the Philippine legislature against the monopolizing of trade by the possessing country, 7,000 miles away, while the natural Asiatic markets at the doorstep of the islands were being left undeveloped, have gone unheeded. The result is an economic situation in which any interruption of trade with the American mainland such as is required by the independence bill will bring stagnation to the most important industries of the islands—a fact which has been used to the limit by those opposing the grant of independence.

The world economic dislocation, however, has put a new face on the question of retention of the Philippines. Filipino patriots might have gone on almost indefinitely asking for the honoring of the pledges of the Jones law, only to be met by evasion. But when the American labor market became overfilled, when the American agricultural states found themselves facing bankruptcy, and—most of all—when the American sugar interests found their difficult situation made more difficult by free importations from the Philippines, the entire picture changed overnight. No one in Washington bothers to deny that the sugar lobby has been responsible for what has followed. It has persuaded organized labor that Filipino immigration is a threat to the Pacific coast worker. It has persuaded the farm organizations that Philippine hemp and cocoanut oil are a threat to American farm products. And it has thus formed with these a bloc whose essential purpose is to destroy the competition of Philippine sugar with that produced by American interests in Cuba and in the beet sugar states of this country.

The bill accordingly enacted, while promising freedom at the end of ten years, does so on the condition that the Filipinos shall acquiesce in the prior destruction of the economic structure which previous American policy has forced them to build. There will be many who will hope that, having extracted a promise of liberty under whatever conditions, the Filipinos will ratify the bargain, leaving to the future the righting of the economic wrong involved. For it is not at all certain, in the light of the record, that by rejecting this offer they might later secure a more just one. This seems to have been the basis on which such men as Senator Borah and Senator Cutting voted for the final passage of the bill—both acknowledging its defects but both holding this bird in the hand to be preferable to what might come out of the bushes of a later congress. If The Christian Century were published in Manila, we confess that we would be hard put to it to decide what course of action to advise.

But at this moment it is not so much the next step in the Philippines that concerns us as what the Philippine record reveals concerning American honor. From the day when Theodore Roosevelt, as assistant secretary of the navy, took advantage of his superior's temporary absence from Washington to send Dewey the order to prepare for "offensive operations in the Philippine islands" to this day when a form of political independence involving economic catastrophe is imposed on the Filipinos at the command of the sugar lobby, America's colonial adventure has been an exposure of national tendencies which have the most dire portent. Our moral insights have been at the mercy of a blatant nationalism. Our highest protestations of ideals have been at the mercy of the crassest

economic self-interest. We have obscured from ourselves our failure to do justice by loudly reciting pious platitudes. What we proclaimed as a venture in international altruism turns out to have been very close to a confidence game.

"The Philippines are ours forever," Albert J. Beveridge told the senate in a maiden speech that created a national sensation. "The Pacific is our ocean. . . . And the Pacific is the ocean of the commerce of the future. Most future wars will be conflicts for commerce. The power that rules the Pacific, therefore, is the power that rules the world. And, with the Philippines, that power is and will forever be the American republic." To Beveridge came the acclaim of the hour. But as the history of Philippine imperialism has unfolded, louder and louder have echoed the words that, when George F. Hoar first uttered them, went unheeded: "I listened in vain for those words which the American people have been wont to take upon their lips in every solemn crisis of their history. I heard much calculated to excite the imagination of the youth seeking wealth or the youth charmed by the dream of empire. But the words right, justice, duty, freedom were absent from that eloquent picture."

Words missing from the opening of this imperialist adventure; missing from its close.

The Debts and Disarmament

EUROPE, so the papers say, has stopped talking about the debts and is giving itself to thinking about that problem pending Mr. Roosevelt's inauguration. The situation in the United States is similar. Nothing could be farther from the facts than the idea widely held in Europe that the American people have finally closed their minds to all proposals for a mutual solution of the problem, that they are obsessed with a pound-of-flesh complex that precludes an agreement welcome to both sides. On the contrary, American opinion would rejoice at the negotiation of such an agreement. But the American public is, on the whole, persuaded that Senator Borah is right in his contention that the world economic problem is a unit and must be treated as such, that attempts to revise the debt situation while leaving untouched other questions having vastly more influence on national budgets and international relations, are futile puttering.

The fact that most Americans would welcome a solution of the debt problem must always be considered in the light of their unwillingness to agree to cancellation or important reduction apart from these other remedial measures. Until Europe sees this clearly, the prospect for successful negotiation is next to nothing. The average American — except for a small group in the Atlantic seabord states—cannot be persuaded that debt action, taken by itself, would have any important international economic effect. Neither can he be convinced that the debts cannot be paid while military expenditures remain as shown in this table printed by the Chicago Tribune:

Country—	Armament expenditures	Debt payment due Dec. 15, 1932
Belgium	$33,303,000	$2,125,000
Czechoslovakia	53,600,000	1,500,000
Estonia	5,520,000	266,370
Finland	16,457,000	186,235
France	541,300,000	19,261,438
Great Britain	527,500,000	95,550,000
Italy	331,600,000	1,245,437
Latvia	7,860,000	111,852
Lithuania	5,680,000	92,386
Poland	94,900,000	3,302,980

Nor—to put the picture with absolute clearness—is he sure that savings made from debt reduction, if unaccompanied by other action, would do more than to make available new military expenditures. So great is his skepticism at this point that he is quite unmoved by threats of repudiation, generally holding that such a policy, if adopted, would be an effective bar to future war loans and so a sort of peace guarantee.

The European statesman who desires to know what the average American is really thinking in order to formulate a policy that has a good chance of American approval will do well to study with care the "plan for relief of the world crisis" which has been evolved by Salmon O. Levinson, father of the outlawry of war movement, and is being supported by a committee of Chicago's most influential publicists. Whatever the ultimate fate of this proposal, it at least represents a superbly successful effort to take the inchoate, but decisive, present thought of the average American citizen and translate it into the precise terms of a formal scheme for action.

Here, in brief, is the Levinson proposal:

What is the size of these debts that are poisoning the relations between the United States and Europe? Approximately, under the agreements made by the debt funding commission, $7,000,000,000. What has been paid on these debts? $2,750,000,000. What, therefore, is the debts' "present worth"? Roughly, $5,000,000,000. Very well then, says Mr. Levinson, let the European nations offer to pay the United States the modest sum of $312,500,000 a year for four years—a total of $1,250,000,000. As a condition of accepting this offer, let the United States call for another agreement whereby all armament construction would be stopped for the same period—a saving to the American budget of $1,400,000,000. Then, as an economy measure on behalf of their financial recovery, let the nations agree to a progressive pro rata reduction of armaments, so that at the end of the same four-year period armaments would be reduced by 50 per cent. This position could then be held indefinitely, or pending a new agreement, and in the case of the United States it would provide budget savings of $300,000,000 a year, or in eight years after the holiday, $2,400,000,000.

This means, as addition will show, that in twelve years the American budget would be saved an ex-

penditure of $5,050,000,000—more than the total "present worth" of the debts. But it would also mean the saving of the world disarmament conference, and a genuine reduction in armaments. This would enormously reduce European budgets, making the debt problem no problem at all. It would make the virtual liberation of Germany from reparations payments, tentatively arranged at Lausanne last July, actual and final. It would open the way to a general writing-off of inter-European debts. Thus, with England canceling her claims of $7,000,000,000 against her allies, France her claims of $2,000,000,000 and Italy her claims of $1,000,000,000, and the German reparations reduced by 90 per cent, a train of circumstances would be set up whereby four payments of $312,500,000, plus the disarmament agreements, would lift $22,000,000,000 from the debt burden of the world! And a debt lifting of that enormous size, when backed up by the accession of new confidence that would come through actual disarmament, would be an attack on the world economic problem as a whole sufficient in scope to hold good promise of success.

We commend this proposal to the leaders of Europe for their careful study. And we hope that great multitudes of Americans, finding in it the expression of their own beliefs and desires, will write to the incoming President in order that he may know the sort of solution of this hitherto baffling problem which will command the support of his countrymen.

The Everlasting Yea

EDITOR THE CHRISTIAN CENTURY:

SIR: Of late years there seems to be added to our already heavily stocked variety of *homo Americanus* those whom we know as "yes" men. As I understand the meaning, it refers to satellites of the political and institutional system who are opportunists and time-servers. Animated echoes who fawn upon "the powers that be," they suppress their individuality for the sake of an office. Perhaps the classical example is Polonius in Hamlet. You recall how the youth runs the gamut through a small menagerie from camel to whale only to have the older man suavely agree.

However, Mr. Editor, it is for an entirely different kind of "yes" man I would plead, and in doing so my mind reverts to Carlyle's "Sartor Resartus" (a book I feel compelled to read through at least once every year). Here, interwoven in all the symbolism and the strange vocabulary, we have the great Scotchman's conversion on Leith walk, Edinburgh, after three weeks of sleeplessness, and when he was on his way "to cool his distempers by a plunge into the sea." A bewildered wanderer, shouting question after question into the Sibyl-cave of Destiny, and receiving no answer but an echo, he passed from the "Everlasting Nay" through "The Center of Indifference" to a conviction of the "Everlasting Yea."

Ever since some fifty billions of dollars in paper value went meandering down Wall street on October 29, 1929, "securities" have come to be something other than what we mean by security. We can no longer speak of Mr. So-and-So as "well-fixed," unless it refers to his frozen assets. Then, we have ceased to canonize the "hustler," and to pay homage at the shrine of the great god Whirl. Even the halo has worn off of that modern saint, "the good mixer," because we had obscured the adjective in the interest of the noun. Verily, the stream-of-sensation existence has had its day and ceased to be!

Now, Mr. Editor, I, for one, think that Mr. Chesterton is right in his plea for the "Unpractical man." Our statistics of suicide prove that, unless the whole of life has meaning, the meaning of the parts is illusory. Neither the Gospel of Glue nor the Gospel of Going-on can suffice, and this erstwhile de luxe tour of "wandering between two worlds" must soon be over. Somehow or other, sir, your preacher friends must inspire us with Vergil's benediction, designed originally for the farmer, *rerum cognoscere causas*. If they can give us help to say "yes" to *being*, rather than to getting and doing; if they can nerve us to return the stare of evil and to see that goodness is the more ultimate reality, and if they can make us conquer the defeatist attitude and overcome the Mephistopheles at our elbow, who says, "I am the spirit that evermore denies," count me for them and

Yours for the Everlasting Yea,

QUINTUS QUIZ.

I Have Seen God

I HAVE seen God—
I have seen him smile
In the several hues of a rainbow.
I have felt his warm breath
In the mists
The sun sends up
From the plowed dirt
After a summer rain.
And God was free.

I have seen God—
In the gaunt eyes
Of a factory worker,
Bound by chains
Of circumstance.
I have felt God's pulse beat,
I have seen his soul
And heard him groan
From the hungry throats
Of miners' children
In a Kentucky coal camp.
And God was in prison.

DON WEST.

Lifting the Deadweight from Missions

By C. F. Andrews

THE Laymen's Inquiry After One Hundred Years," which has been significantly called in its book of report "Re-Thinking Missions," has set before us a review of one large area of the mission field in the east with a thoroughness and frankness that is altogether refreshing and full of promise for the future. The report, as it becomes circulated and well known, is likely to accomplish for the whole missionary cause today what the Edinburgh conference and its report did for the churches of Christendom nearly a quarter of a century ago. It maintains throughout that arresting note which compels attention.

The overwhelmingly rapid changes which have come over human thought and life, owing to scientific discovery, increased intercommunication, and new methods of research, were bound to have their repercussion on the missionary enterprise of the church. While, on the one side, they have caused much of the older form of missionary propaganda to pass out of date — just as the older Calvinism is dead in the theology of the western churches—on the other side, they have brought into full recognition new values concerning the Christian faith itself which appeal most strongly to eastern peoples.

New Angle of Vision Necessary

Thus a different angle of vision had become imperative if missionary work were to hold its place among the most progressive forces in the world. It therefore became necessary, during this eventful twentieth century, continually to readjust missionary methods, in order to keep pace with the times in which we live. "The scribe instructed unto the kingdom," as Christ taught us, must bring out of God's treasury things new as well as things that are old.

The earlier revision of personal and institutional work on the mission field, submitted in a series of reports to the Edinburgh conference of 1910, had its own marked effect. But the World war came, bringing anarchy and confusion into every department of life. After the armistice great difficulties of reconstruction remained. The whole missionary movement seemed to be losing its hold among practical men of affairs. Then, with that supreme touch of genius which accompanies great leadership, Dr. John R. Mott summoned Christians throughout the world to a fresh conference at Jerusalem, in 1928. There could not have been a happier inspiration than this. The young missionary churches of the east all responded joyfully, and they were offered a leadership at this Jerusalem conference such as had never even been thought of before. They fully rose to the occasion. An avenue was thus opened whereby at last the responsibility for evangelism in the east should more and more be borne by the young missionary churches within their own borders.

At the same time, a whole series of new questions had to be faced and answered. Why were the younger churches still so strongly in revolt against the old missionary organization? Why were the younger Christians in India, China and Japan, along with parts of Africa, chafing against missionary control in such a manner that a clash of ideals and aims could hardly be avoided? Why were the missionary institutions, built with money from the west, losing touch with the free current of national life in the east? Could these things in any way be remedied?

Other Inquiries

The Jerusalem conference was called upon to face questions like these courageously and wisely. Therefore, soon after its sessions were concluded, a much larger inquiry was set on foot. This took different forms in different fields.

Under the joint leadership of Dr. Lindsay and Dr. S. K. Datta, an educational survey was carried out in all the mission schools and colleges of India. The result was the publication of a report of exceptional missionary value. Similar investigations were inaugurated in Africa and the near east, under the generous fostering care of the Phelps Stokes fund and other foundations. Then came the sending of what was called a fact-finding commission to India, China and Japan, whose duty was to prepare the way for the Laymen's inquiry itself. This latter has now completed the ordered series of all these revising commissions.

Gandhi Would Agree

We can look back, with sincere admiration, upon the patience and perseverance with which such converging inquiries have been fulfilled. I was with Dr. Hocking, the chairman of the Laymen's commission, during his visit to London on his way to India, and was very deeply impressed by the earnestness with which he and his wife started out upon their labor of love. It was also a great happiness to be able to take them very early one morning to meet Mahatma Gandhi in London. He wished them, with all his heart, God's blessing on their journey. As I have read through their report, I have felt, without a doubt, that if the deepest Christian principles laid down by them were only carried out to the full, Mahatma Gandhi would be the first to approve. His own criticism of missions, which he gave to the press in India, is referred to in this Laymen's inquiry, and the justice of what he said is acknowledged. His powerful aid is sought as a co-worker in the cause of righteousness. Such an attitude represents, in a single outstanding example, the new perspective which has been reached during these crowded years.

Perhaps the most significant thing, in all the mass of detail collected, is the deep religious earnestness

and spiritual fervor which runs through each investigation. The living spirit of missions is manifest, reviving drooping hopes and restoring flagging courage. There is no disparagement of the old in contrast with the new. On the contrary, the Laymen's inquiry recognizes fully the first love and enthusiasm, the sacrifice and the tears, of that earlier adventure of faith, undertaken in Christ's name, a century ago when mission work abroad began. The restoration and rekindling of that first love is the main object always kept in view. The pure evangelical purpose—the proclaiming of God's kingdom of love—retains its essential place as the keystone of the arch of all missionary endeavor.

When First Rapture Fades

The difference between the old and the new is rather a changing of focus and an enlargement of vision as to what that kingdom of God on earth really implies. The new missionary aim seeks to include in that kingdom body, soul and spirit, which together make up one human personality. It is not content with any narrower view of the gospel of Christ. In this respect, it is surely true to the spirit of the Lord and Master, who went about doing good and healing all manner of diseases while he proclaimed that the kingdom of heaven was at hand.

No religious movement in human history, starting at white heat with purest heroism and devotion, has been able to keep for a long time its earliest enthusiasm untarnished. The Franciscans gave to medieval Europe one of the most perfect expressions of new creative life that the world has ever seen. Their impulse found its center in the love of Christ the Redeemer. We are slowly recovering the records of that rare beauty and radiance which flooded Europe after the dark ages with the glorious sunlight of a great revival. Yet history shows how after a single generation decay set in, and the first passionate devotion receded. The Wesleyan movement of the eighteenth century affords another signal example of the same process, though in this instance revival has followed revival in marvelous succession.

New Ends to be Sought

The Laymen's commission evidently had these historical precedents in view when they named their inquiry, "After a hundred years." For their main thesis is that the missionary movement of the early nineteenth century began with a joy of heroic martyrdom worthy to be compared with that of the earliest Christians, or the Franciscans; but they urge at the same time that after a century of effort new means have to be found whereby that first enthusiasm may be revived and that first love restored. The deadweight of convention and routine must be lifted off. The words of the Book of Revelation must be realized afresh, "Behold I make all things new."

It will be well to set down in order some of the points in the report where this newness is most clearly emphasized and expressed. It will be impossible to do more than refer to certain outstanding features.

1. The full "coming of age" of the younger churches of the east, to which I have already called attention, has been welcomed by every investigator who has gone out to review the mission field afresh, and also by the western missionaries themselves. This recognition implies a momentous step forward, similar to that taken when the first apostles at Jerusalem acknowledged the freedom of the Gentile churches. Indeed, the world drama described in the Acts of the Apostles is being repeated in our own day on a still larger scale. For these young churches in India, China and Japan are face to face with great empires of human life and thought in the east far larger and more impressive than the Roman empire of old. Kagawa is a true apostle to the Gentiles in our own days, as Paul was in the first century. Sadhu Sundar Singh in India has shown equally the "marks of an apostle"; and it may now be surmised that he has sealed his witness with a martyr's death. We who watch these ardent Christian spirits, aflame with the first love for Christ, are confident that the fire of Pentecost is still kindling men and women in the east, in our own generation, to supreme sacrifice and devotion.

New Type of Missionary Needed

2. This very fact has its obvious corollary. It implies that a new type of missionary is needed in these lands today—no less inspired, no less aflame with burning ardor, but a "servant of all" instead of a ruler and director of large institutions. What grace of humility this implies in a westerner, belonging to the Anglo-Saxon race, can only be appreciated by those who have struggled through to victory after many painful failures and futile endeavors. For it is literally true with most of us who belong to that stubborn stock that before we have been out in the east a few months racial vanity rises to the surface injecting falsehoods into our souls and poisoning our minds. Those who think they are most free from this evil are often in the greatest danger of infection, so subtle is its invasion of the will. Yet only when the east sees the true servant of Christ from the west ready to take the lowest place in the kingdom of God, will full acknowledgment be made to the power of the cross of Christ.

3. This arrogance of race has been intermingled in the past with a religious Pharisaism no less offensive. The "arrogance of the Christian" is a terrible phrase, which I have heard on the lips of humble men of God in the east who rightly condemn such pride. On the one hand, we from the west have tried to grow rich by the exploitation of Africa and the east, regardless of the solemn warnings of Christ. We have greedily accepted "all the kingdoms of the world and the glory of them." We have sought to serve God and Mammon at the same time. On the other hand, in spite of all this glaring contradiction in ourselves between profession and practice, we have re-

fused to acknowledge openly our own sins, as Christians, and have been puffed up with pride. We have spent our time in pointing out the evils which are being practiced in the east by men of another faith, instead of seeking to strengthen the good things that remain and are ready to die.

An entirely different reaction toward the living religions of mankind is needed—a change summed up in the great words of St. Paul that whatsoever is good and pure and lovely and honorable and of good report should be thought upon, rather than those things that separate men one from another. In harmony with this humbler spirit, we shall earnestly seek fellowship in spiritual things with those who belong to these living religions of the east.

Attitude Toward Other Faiths

We shall remember that they have conserved for countless generations in the past an earnest faith in a divine providence ever working among mankind. We shall join with them, wherever possible, in sustaining and upholding this faith in God in the midst of the secularism of the age. In this connection, I would venture to repeat some solemn words which I have quoted elsewhere. They were spoken to me, shortly before his death, by a member of the Cambridge Brotherhood in Delhi. "If I had my life," he said to me, "to live over again in India, in the service of Christ my Lord, I should use it by seeking earnestly to bind together in love those who sincerely believe in God and try to do his will, rather than by holding controversial arguments with them as I used to do. For the material and secular interests are so strong today all over the world that the vital belief in God, which needs preserving most of all, is in danger of dying out among us through sheer neglect. Instead of strengthening one another's faith in God we are weakening it by barren controversy between ourselves."

These words have remained with me ever since and they have shaped my whole life and practice. I have quoted them on many occasions. It was a great joy to me to find that this laymen's report entirely endorses their spirit. It points out that the time for allowing the practical expression of the Christian faith in action to bear its own witness has fully come. It depreciates controversy and sets forward spiritual fellowship as its new and deeply moving ideal. On this side, perhaps, more than anywhere else revision and reconstruction are sorely needed. We cannot doubt that by so acting and witnessing we shall get nearer to the mind and will of Christ, who came "not to destroy but to fulfill."

4. There is a clear recognition, in the Laymen's report, that simplicity of living and adaptation to the climate and habits of the country in home and food and clothing are in keeping with the spirit and mind of Christ. These things should supersede that attitude of aloofness which differences of habit in a highly accentuated form frequently imply. Here I would add one word of caution, that it is not so much dress and food that matter, but simplicity and sacrifice in the inner spirit. "The kingdom of God is not meat and drink," says the apostle Paul, "but righteousness and peace and joy in the Holy Ghost." While this is very clearly recognized in the report, the practical utility of acclimatization and the value of living at a standard which keeps the missionary in closest touch with those whom he serves are also brought into prominence. No one who knows the condition of things today in India or China can doubt the importance of this recommendation in the report. The China Inland mission have, in this respect, set an example that others might well consider following.

5. This last point leads on to one contribution in this report which is likely to be of great practical value. The commissioners find that the standard and quality of the personnel, on the different mission staffs, are falling below the level needed for such intensive work. They, therefore, plead for a higher standard of equipment and a more prolonged spiritual training for those who go out to the mission field. Behind this plea there lies the principle, which is often stated in the report itself, that the life of the missionary is the supreme witness for the gospel of Christ. Not what the missionary says, but what his life is, counts most of all.

In a West Virginia Coal Field

By Charles R. Joy

AN ABANDONED mining camp stands beside the road. The mine has closed down. There is no longer any profitable market for the coal it produces. The houses once occupied by active, well-paid miners, have been left to the elements—and the tramps. The little shacks remain, paintless, windowless, falling into ruin, forlorn witnesses to a former prosperity.

A heavy freight engine draws up on a siding by the houses, hauling a long line of loaded coal cars, brought from some mine which is still producing. The cars are rounded up with the glossy black lumps of coal. The train stops. Suddenly the houses erupt. Out of them pours a motley throng of men, women, and children—fifty, a hundred, a hundred and fifty of them. They rush across to the waiting train on the siding. They climb on the cars. They swarm over the coal. They pitch it to the ground. For only six minutes the train remains there. Yet when it starts on again tons of coal lie on the ground. The convexity of the loaded cars has disappeared. They are now concave.

A startled observer of the scene approaches one of the women and speaks with her. "I suppose it is awful for us to be doing this," she says, "but if we didn't do it, we'd freeze." The observer is invited

into some of the windowless houses, and sees how these people are living. They are sleeping on the floor, some of them, with only newspapers for bedding. They have little or no food. A plate or two, a cup, a fork and spoon, are all they have to eat with.

This is what life in a coal field has come to mean to hundreds of miners, once steadily and gainfully employed, and to their families.

I think of this picture, which is not a fictitious one, as I read a little booklet published in 1923 at Charleston, West Virginia, under the title "Life in a West Virginia Coal Field." It is an almost idyllic picture that is painted there, of mining communities in a mountainous country, where, of course, life must be at times rather rough, but where on the whole it is full and satisfying. I read, for instance, of the recreational facilities provided by the mines and the communities: of parks and playgrounds established for the enjoyment of the people, of special children's playgrounds, equipped with swings, and teeters, and other apparatus, of movies and bands and dramatic clubs and ball teams, of lodges and Y. M. C. A.'s and community buildings, and I am much impressed and also much mystified.

What has become of all these things, if this was a true and characteristic picture of recreational conditions in 1923? Of course, the industry has collapsed since that time, and it is not fair to apply the description of life in the coal fields in 1923 to life there now in 1932. Still in those communities which I visited in the course of a week's wanderings in northern, western, and southern West Virginia, there is very little evidence of any of these things, and one cannot help wondering if the little book has not played up one or two illustrations of social care entirely out of proportion to their significance for the whole industry, and if the book is not really the product of wishful thinking.

Teaching Children to Play

What is the picture today? Let me give you a few glimpses. The Friends at work in these parts found that the children did not know how to play or to sing. They have been teaching them to do both, loaning them basketballs and footballs, leading them in outdoor activities and sports, teaching them the songs that children the world over have loved.

One of the Friends at work on Bertha Hill at the mouth of Scotts Run has a small movie camera. He has taken some pictures, and has secured other reels to show with his own projector. There was a simple show one night in a schoolhouse, where seventy-five children gathered. Out of that number fifty had never seen a movie before. Yet one might have left the schoolhouse and walked two hundred feet to the crest of the hill to look down upon the lights of Morgantown, the largest city in northern West Virginia, the seat of the University of West Virginia, with a half dozen picture theaters of the best kind.

Certainly during the last ten years the recreational facilities offered to these people have been meager indeed, whatever the conditions may have been before that time.

What about health and sanitation in this region? The booklet of 1923 tells of excellent conditions prevailing: good sanitation, excellent company physicians, nurses and dentists, cleanly towns, safe drinking water, sanitary toilets, houses well painted and in good repair. Again the visitor today looks about him and wonders.

Health Conditions

There are over fifty thousand people in Monongalia county in northern West Virginia. There is only one county physician available for those who cannot pay. I visited one of the miners' homes. There was an old woman in it who had been desperately ill. "We sent for the doctor three times," she said, "but he never came." There was no word of complaint. She had hardly expected anything else. Why blame the doctor, anyway? He was doing all he could. How could one doctor cover such an area of distress as that which lay all about her and far beyond her ken? There used to be a fairly complete system of mine physicians. From the monthly pay check a certain amount, usually from $1.50 to $2, was regularly deducted for all ordinary medical service. This system has broken down today, however. None of the closed mines has a doctor. In the entire county there are about twelve or fifteen company doctors, and all of them have their private practices, so that they usually have little time and none too much interest in the miner.

I entered a school room. They were to have some entertainment for the children. A mother sat in one of the back seats holding a little girl in her arms. Other children were crowded around her. I asked the mother about the little child, who seemed frail and white. "She has tuberculosis," said the mother. "The doctor says the picture of her lungs is bad. She ought to have sanitarium care, but I haven't the money." "I'm tubercular, too," she added. I looked at the child's sweet little face, and murmuring empty words to the mother turned away.

A teacher said to one of the visiting Friends last winter: "I want you to talk to a little girl in the next room about the food she is getting." The little seven year old girl was called in. "What did you have for breakfast today?" "I didn't have nothing," was the reply. "What did you have for lunch?" "Nothing." "What will you have for supper tonight?" "Nothing." "What do you mean? Won't your mother cook you any supper?" "My mother," said the little girl, "has nothing to eat in the house."

Is it strange that when the Friends began feeding the children last winter they found in the 680 schools where they worked that from 18 to 41 per cent of the children were more than ten per cent underweight? Is it any wonder that the Friends when they began to work soon found that the first step in a sound program of feeding often meant providing stockings and shoes, so that the children could come

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to school and get fed? Is it any wonder that a recent survey of school children discloses about 99 per cent with more or less serious defects—malnutrition, defective teeth, enlarged tonsils and adenoids?

Home Conditions

With increasing hesitancy I turn back to that booklet of 1923. How about the homes of the people? Well, they vary, of course, but on the whole they are said to be very good. The company provides them usually. Some of them are single, some double. There is running water, there are baths, there are lavatories. Electricity and coal are furnished at cost. The unsightly houses are usually occupied by the improvident and shiftless people. Others can have attractive homes, if they desire.

I read, and then I look, but it is a different scene I see. House after house I visited, but there were none of these things so attractively painted: no running water, no baths, no lavatories. These things of course exist, but I did not find them in the miners' homes I happened to visit. Instead I found walls as black as the coal of the region, insanitary outdoor privies, rags for bedding, houses without any form of illumination, cold, bleak, dirty, forbidding. Large families crowded into a few small rooms, grime, destitution, and ugliness everywhere. There was no road into some of the "hollers" where these people lived. The creek served that purpose, and as I drove up the creek into the "hollers" with my Chevrolet, through the running water and over the boulders, up the banks and down again into the streams, I felt that as roads the creeks left something still to be desired.

In these wretched homes up these little valleys and elsewhere the people live, while the mine is running, and often after it shuts down. For many of the companies have been as generous as they could be with the men, even when they could pay no rent. There have been evictions, but evictions under cruel conditions have seldom been carried through unless there were strikes or agitation and feeling ran high. One of the best companies I visited, the Consolidation Coal company, which in its health and relief program is in some ways a splendid exception to much that I have written, claimed that they had never had an eviction.

Schools and Birth Rates

But what of the schools? Are they adequate, good buildings, good teachers, opportunities for higher education? I visited a dozen of them, and I cannot speak too highly of the teachers whom I met. They were a devoted lot of men and women, working for small pay, under great handicaps, often in almost inaccessible places. I talked with one teacher who to reach his school had to drive eight miles from town, leave his car, walk half a mile to the Monongahela river, row across, and then walk another mile to the schoolhouse. There was no other way of reaching his post. In such places as these, the teachers work, often without adequate textbooks or other aids for their profession, trying to impart a little learning to children half-clothed, half-fed, half-well.

As for higher education—one hundred children graduated from the grade schools in Scotts Run last June. The high school is only seven miles away, but they cannot go. They have not the bus fare. What is there for them to do? There is no work for their parents. How can there be work for them? There is no recreation, no community activities. There is nothing for them to do but to get married, and to bring hosts of children into a world where even the present children are often unwanted and uncared for. It is quite usual for the girls to marry at 15 and to be having their eighth child at 27. At Crown mine there is a young woman of 31, but she is already a grandmother. At that rate she may be a great-great-great-great-grandmother before she dies.

Religion and the Miner

What of the religious life? There is a fairly large group of Catholics at Crown mine, but the priest, I am told, never visits them. The babies are unbaptized, the children are unconfirmed, the aged are buried without benefit of clergy. The Quakers there make the wooden coffins, lay out the dead, and bury them. Other communities are even less favored by religious influences. They are subject to the unstable emotionalism of the Holy Rollers, which creates dissension ofttimes, and is almost worse than no religion.

Out of such religion comes the deepseated prejudice that makes the ignorant people living up the "hollers" very suspicious of outsiders. I am told that the mothers come down to the schools to see what kind of people these Friends are that they may know whether the children are safe in their hands. One of the questions they often ask is this: Do you read our Bible? That, of course, means the King James version, which I suppose they believe has come straight from the throne of God. If the Friends pass the examination with credit, then they are permitted to feed these starving children. It is a real question whether the religion that these people possess is always a civilizing influence.

"One is struck by the neighborliness found in mining towns," says the little booklet. I was not. On the contrary I never witnessed a more barren social life. Women live in the same row of houses for years and never speak to one another. The isolation of these little communities produces a most weird outlook on life. Fairy tales and feuds occupy the minds of these people. Extraordinary superstitions and suspicions mingle in their souls. The stranger must walk warily if he is to live among them, or he may find the eye of malice and fear directed against him.

It is a dark picture, black, almost, as the veins of coal that run through these lovely hills, but this is exactly what life in a West Virginia coal field is like today. The strongest ray of light is that being cast by the American Friends with their unceasing effort to minister in the name of a religion that means real help in time of trouble.

The Theology of Karl Barth

By Edwin Lewis

PERHAPS enough has been said in the article published last week to enable us to understand and appreciate a few more specific statements as to Barth's theology.

1. It is a theology of "the two ages." Barth is an eschatologist, but not in any crude sense. That is to say, he does not believe that we are to be ever looking upwards to see the Lord returning on the clouds of heaven, or living in daily expectation of the end of the world and of the day of judgment. But he is an eschatologist in the sense that he believes that there are two ages, and that every individual stands at the point where the two ages meet. The "cataclysms" fall rather in the order of spirit than in the order of nature and history. One age is that of the present world. It is the world of time. It is the world in which man belongs in his aspect of a creature, in his aspect of a sinner, in his aspect of a lost soul. The other age is that of the eternal. The contrast between the two ages is not simply that of *length*, as though time were a little bit of eternity, or as though eternity were time indefinitely extended. Instead, it is an *absolute* contrast.

Barth quotes Kierkegaard with complete approval —that "there is an infinite qualitative distinction between time and eternity." The two ages have nothing in common except that they may find a meeting-place at one and the same point, namely, in the individual soul. The individual is entangled in time, but his real home is eternity. Occasionally, he is made aware of that fact. He sees himself standing "on the brink." The eternal flashes for a moment upon him, shows him himself and his lost estate as a creature, convicts him of sin, shows him, too, God and his grace, and then confronts him with the alternative—the alternative of rejecting the temporal age for the eternal age or rejecting the eternal age for the temporal age. This is Barth's eschatology. And he believes it is the deeper meaning of the eschatology of the prophets, of Jesus, of Paul, of John—in a word, of Christianity.

Founded on Bible

2. It is a theology of the word of God. Barth believes that the Bible gives us not a human discovery of God but a revelation from God himself. He believes in its objective authority. This does not mean that he is a worshiper of the letter. He is too sound a scholar for that. The last thing you could say about Barth would be that his attitude to the Bible was that of the American so-called fundamentalist. He gives the fullest right of way to historical and literary criticism. He has no quarrel with those who divide the Hexateuch into the four documents, J, E, D, and P. He has no quarrel with the theory of three Isaiahs, or with the theory that Chronicles gives you Hebrew history as seen through priestly eyes, or with the theory that Jonah is allegory, or that Daniel is a late apocalyptic book. He does not dispute that we have a synoptic problem, or that the gospel of John reflects later thinking about Christ, or that the author of Hebrews is unknown, or that Peter did not write 2 Peter, or that Paul sometimes presents ideas that have only a purely temporary significance.

Missing the Bible's Meaning

Barth, like all his "school," is fully aware of these purely human elements in the Bible. Brunner frankly calls himself "a radical in biblical criticism," and Gogarten would go even farther than Brunner. Nevertheless, Barth insists that the Bible is the word of God, by which he means that it gives us a message from God about himself and about ourselves which we should never have had if God himself had not given it. Thus he claims that when the critic stops with being merely a critic, he stops at the threshold of the real task. The real task is expounding the witness of the word as to God. You can study the Bible, and miss its real message. You can be so occupied with the form that you fail to find the substance. This is the condition into which Barth believes so much modern Biblical scholarship has fallen, and from which it needs to be rescued. He does not desire less scholarship, but more insight. He does not desire less regard for detailed fact, but more discernment of that living truth to which the facts are attached. Hence his insistence that preaching must be a preaching of the word of God, that theology must be a theology of the word, that the church must be built on and nourished by the word, that the whole life of the Christian man should be a witness to the word.

There is always, of course, the problem of interpretation, but Barth contends that the Bible is a living unity, and that we are to bring the whole to bear upon any one part. Briefly, his view is that the word of God is what God said to men. These men wrote down, as best they could, each in his own way, what God said to them. Through what they wrote, the same word that was given to them may reach us. If we yield to it as they did, it will do for us what it did for them. The word is therefore revelation, and for that reason it is miracle. It is not a naturalistic historical evolution. It is not a gradual emerging of something that already lay implicit in the life-process. Instead, it is a breaking into time of the eternal—a divine invasion, not a human achievement. Its supreme form is in Jesus Christ, who is exactly as John says—"The word made flesh; the truth and grace of God given in a human life." The virgin birth, the miracles, the resurrection, the ascension, the Holy Spirit, the trinity itself—all these become intelligible, even inevitable, when we see in Jesus Christ an absolute incarnation of divinity, an absolute revelation of God.

3. It is a theology of a transcendent God. Barth believes that the doctrine of immanence has been run to death. He denies that God can be found either in nature or in history. He does not deny that God is creator; he does not deny that the whole world-movement is kept in being by the power of God. But God himself is not in the movement. He is the *totaliter aliter*. He is over and above and beyond anything that happens in time—although more recently Barth is showing a tendency to modify this absolute "otherness" of God. The final fact is God, and the final fact as to God is his will. It is the thought of Jeremiah and of Paul, of Augustine and Calvin and Edwards. There is a world because God wills it. There are men because God wills there shall be men. He is under no obligation to create. If he creates, it is because he chooses to do so, and none can say him nay. If a man retorts to this, "Then since God made me without consulting me, he owes me something: he owes me care and forgiveness and salvation," Barth will vehemently object. God, he will say, owes you nothing. This does not mean that God will not offer you anything. But it does mean that whatever he offers, he offers of his grace. Therefore the salvation that man may find is to God's glory alone—*soli Deo gloria*—and the condition to finding it is by faith alone—*sola fide*. That is the doctrine of the Reformers, and Barth believes it is the doctrine of Paul.

Theology of Crisis

It is no question, therefore, of a "natural" development of man into a godlike state. That is something that can never be. You need to be justified, and how can sinful man justify himself before God? If you are justified, it must be God's act in response to your faith. You need to be sanctified, made holy. But how can a man who cannot justify himself to begin with, at last make himself holy? It is God who justifies, it is God who sanctifies, and in both cases it is of his grace—his response to man's faith and trust just as man's faith and trust are man's response to God's word. But Barth is no antinomian. The gospel does for you what the law cannot do, but this does not mean that you can now ignore the law. The evidence of trust in God's condescending grace—what is it? It is in the fact of obedience to God's will. God does not surrender his rights over us because he offers us mercy. We are still to seek religion, but the religion of the natural man who fails to find God is one thing; the religion of the man whom God has found is another thing. There is a religion of the unsaved, and there is a religion of the saved. But the saved man is still in the world; he still has his social duties; he still has his ethical problems. But he lives in the world as a man should who also lives in a realm of grace, and who finds in that realm of grace a foretaste of still another realm—the realm of glory. From nature to grace, from grace to glory, is the ascending order.

Here, then, we have it. In it all, you will see why Barth and the men who think with him—Thurneysen, Gogarten, Bultmann, Brunner—call their theology the theology of crisis. Crisis means judgment. The question of questions for any man is, "What will you do when you find yourself suddenly and inescapably faced with the fact of the utterly holy God?" That is the great moment of his life. Here is where and when the two ages meet. On the one hand, as Carlyle would say, "the Everlasting Yea," on the other hand, "the Everlasting Nay." The man stands there, "on the brink." He is like a traveler in Barth's native Alps on a dark night. The lightning flashes, and he sees that he is on a knife-edge—a yawning chasm awaiting him if he miss his way. God is calling, the world is calling. Which voice will be obeyed? The whole issue of life hangs there.

The Business of the Preacher

And Barth reminds us that it is the business of the preacher to declare the reality of that crisis. The preacher is a witness to the word of God, first, because he has heard it for himself, and second, because it is as a burning fire shut up in his bones, and he cannot forbear. The preacher is at the crisis every time he preaches. If he declare not the truth of God, he stands condemned. And the church, too, is ever at the crisis. The church is God's witness to the world. What is it saying? What is it saying today? Inevitably it is being judged. A church that does not witness for God—his reality, his righteousness, his grace, his holiness—does not do the one thing for whose sake it exists. It becomes Laodicean—"neither hot nor cold"—as Studdert Kennedy would say, "cold slops," and God will "spew it out of his mouth."

That is what Barth is insisting on in this our modern world. What shall we say about it? That it is a revolutionary message is undeniable. It is a direct assault upon so-called modernism. It cuts the ground from under the feet of many of our so-called "programs." It says "good-bye" to the concept of evolution as applied to the relations of God and man. It strikes a terrific blow at our human pride and boasted self-sufficiency. It is a message designed to send us to our knees in deep penitence. It makes us feel that it is an awful thing to be a human being, and a still more awful thing to be called to proclaim the word of God to other human beings. A preacher who can read Barth without being driven to his knees in a deep heart-searching must have become so inexpressibly callous that he could remain unmoved even if Christ himself should suddenly meet him in the way.

There is much in Barth that I believe cannot be defended. There are a dozen telling criticisms of his theology that occur to one almost without reflection. But it has not been my purpose in this article to offer criticism. We can afford to forego the criticism for the time being if we can catch his spirit. And if we do not catch his spirit, our criticism, brilliant though it may be, will accomplish no great end.

This is the concluding instalment of a two-part article on the theology of Karl Barth.

BOOKS

Chicago's Tammany

THE UNDERWORLD OF AMERICAN POLITICS. *By Fletcher Dobyns. Fletcher Dobyns, Publisher, 200 Fifth Avenue, New York,* $2.00.

FOR CITIZENS of Chicago, this book is important because it tells the story and paints the picture of the political machine now in control of this city. For citizens of Illinois it is important because of the relation of that machine to the administration which took office in the state day before yesterday. For citizens of the United States it is important both because this machine is not the only one of its kind, and because its influence is extending to national proportions. This is not to say that it will, in fact, control the present state government of Illinois, or that it will be successful in reaching out to Washington. These things will be the less likely to happen if its nature and history are known.

There is probably no honest man in Chicago who knows more about the political corruption in that city in the last thirty years than Mr. Dobyns. For many years he was successively on the staff of the state's attorney of Cook county, the attorney general of Illinois, the United States district attorney and the attorney general of the United States. He was one of the organizers of the progressive party. Corrupt democratic politicians and corrupt republican politicians look alike to him, and he has known plenty of both. But the difference between the two groups, as he sees them, is that the crooked republicans who have come to power have been individual raiders of the public treasury, while the crooked democrats have built a closely knit and continuing organization which, he believes, is essentially as impersonal and as powerful as Tammany. The present head of that democratic organization, according to Mr. Dobyns, is Mayor Cermak. To the political biography of Mayor Cermak he therefore devotes a large amount of space and attention, including, naturally, a survey of his activities as "secretary of the United Societies." "This was," he says, "the high-sounding name of an organization formed for the purpose of establishing, by political coercion, a wide-open town and of securing for the underworld the license to operate in complete defiance of law and decency." The records of Mr. Cermak's activities in those years and of the contemporary opinions of such papers as the Chicago Tribune and the Interocean make exceedingly interesting, though somewhat embarrassing, reading for those who are now interested in bolstering up the reputation of the world's fair mayor.

The important thing about the book, of course, is not its exposé of the record of any one man but its picture of municipal corruption as the natural and almost inevitable result of our current political and business system. What is the way out? Perhaps Mr. Dobyns will write another book and tell us that.

W. E. GARRISON.

A Sympathetic Judgment

FOR GROUPERS ONLY. *By B. C. Plowright. H. R. Allenson, Ltd., London,* 1/-

A JUDGMENT concerning the Oxford Groups is what the author calls this series of partly real and partly fictional letters written by a middle aged clergyman to a young convert of the Oxford "group" movement, otherwise known by the now repudiated title of Buchmanism. In the last letter the author rejects the suggestion that he draw up a statement of credits and debits, listing the items of his approval and disapproval. I will do it for him, at least in part. He approves the movement because it has made religion the most vital thing in life for people to whom it was simply nothing at all; because it teaches surrender to God, leads men to receive power and guidance from God, and produces devotion to Christ; because it offers a technique as well as a motive for the development of the spiritual life; because it has produced results in changed lives. He criticizes it because it tends to standardize religious experience unduly; because it makes "guidance" (direct from God) too permanent and detailed, whereas God shows only main routes; because its "diagram of life is far too simple," since it thinks of life "as if life were simply made up of individual relationships;" because its method of "sharing" experience, that is, narrating one's own deliverance in order to win others, tends to self-sufficiency and a sense of superiority which puts an end to learning. "I've known old saints barked at by young Groupers who weren't really fit to tie their boot-laces." "Be careful of spiritual exhibitionism and self-exposure."

The style shows a rather labored effort to put religion into the vernacular of the campus—or perhaps one should say of the Oxford quads. "I'm sure some of you Group people are going to knock some of the stuffiness out of religion. Cheerio!" "The medieval and Puritan johnnies didn't leave much to be done in the way of practical exploration of the human soul." But behind the specious colloquialism of the style, there is a tremendous lot of good sense and sound religion.

W. E. G.

Doubts and Denials

ATHEISM IN THE ENGLISH RENAISSANCE. *By George T. Buckley. University of Chicago Press,* $2.50.

WHETHER there actually was enough atheism in England in the sixteenth century to write a book about depends on the meaning that is attached to the term. Probably not—in fact, certainly not—if atheism is taken as meaning the dogmatic denial of the existence of any being that can be called God. But there was a variety of religious and irreligious phases of thought that were lumped under the generic term "atheism" by the orthodox, and some of these took God quite completely out of the picture of human concerns even if they did not absolutely deny his existence. The subject matter is, in reality, well worth a book. Much of its material is curious and forgotten lore, but all of it makes a lively appeal to one who is interested in the history of thought. Among the things that were commonly called atheism in the sixteenth century—and for which a man might be burned, and some were burned—were these: denial of the validity or authority of scripture, denial of the trinity, affirmation of a modal rather than a tri-personal trinity, deism, assertion of the essential humanity of Jesus, doubt or denial of the immortality of the soul, agnosticism. Bacon said that "all that impugn a received religion, or superstition, are, by the adverse part, branded with the name of atheists." It is only the more violent of these aberrations from orthodoxy that the author includes within his scope.

But even of these there were plenty. The influences which led to them were almost entirely imported from the continent and chiefly from Italy, or from Italy by way of France. Among those influences were: the skeptical classical authors,

especially Lucian, Pliny and Lucretius; the Stoic writers, such as Marcus Aurelius and Epictetus, whose edifying counsels encouraged rationalism and natural religion; the medieval philosophers, Averroes and Avicenna, and the renaissance Italian Pomponazzi, all of whom either explicitly denied or tended toward the denial of the immortality of the soul; Machiavelli; the Socinians, the Anabaptists, the Family of Love, and other sects which, though far from atheism in any proper sense, augmented the alarm of the defenders of the faith. Between 1530 and 1560 there was already a sufficient volume of protest to indicate that the danger was believed to be widespread. From 1560 to 1590 the reaction against it was in full swing with such champions as Ascham, Lyly and Sidney giving popular expression to sound conservative views. In the last decade of the century, Nashe, who had himself been denounced as an atheist, declared that "there is no sect now in England so scattered" as the "damnable paradox" of atheism; Gabriel Harvey was the hound of the Lord against the atheists; Hooker thought it worth while to devote a chapter of his "Ecclesiastical Polity" to the refutation of atheism; and the case of Christopher Marlowe, whose indictment for atheism was complicated by an allegation of treason and "seditious mutiny" and simplified by his assassination while he was awaiting trial, furnished the most sensational episode.

Mr. Buckley has done a very sound and scholarly piece of research, and has presented his findings in a style which makes his book as delightful as it is possible for a book on that subject to be. W. E. G.

Books in Brief

THE OXFORD COMPANION TO ENGLISH LITERATURE. *Compiled and edited by Sir Paul Harvey. Oxford University Press,* $4.50.

A dictionary of literary allusions, characters in fiction, biographies of authors, brief descriptions of books and digests of plots. Nearly 900 pages of very valuable reference material.

SOVIET RUSSIA AS I SAW IT. *By William J. Robinson. International Press,* $2.00.

The author—a physician, editor of "The Critic and Guide" for thirty years—spent thirty days in Russia and gives a crisp and concise report of his impressions. He is hopeful about Russia, critical of many things, content that it should work out its own problem in its own way. The frankness of his pros and cons justifies the subtitle: "Soviet Russia, its accomplishments, its crimes and stupidities."

THE REBEL PROPHET, STUDIES IN THE PERSONALITY OF JEREMIAH. *By T. Crouther Gordon. Harper & Brothers,* $2.00.

Jeremiah is described as "an optimist, a rebel, the first of the mystics," as well as a statesman and a Christlike character. The book consists of lectures delivered in Trinity College, Glasgow.

THE LIVING CHURCH ANNUAL: YEAR BOOK OF THE EPISCOPAL CHURCH, 1933. *Morehouse Publishing Company,* $1.85.

The complete current year book of the Protestant Episcopal church giving its calendar, organization and personnel.

THE EPISCOPAL CHURCH, ITS FAITH AND ORDER. *By George Hodges. Revised edition. The Macmillan Company,* $1.50.

A brief and admirable manual intended especially for the instruction of candidates for confirmation. It is not "official," but the word of the late and great dean of the theological school at Cambridge, Mass., is as nearly official as need be. It will also be useful to members of other denominations who are interested in having at hand a reliable statement of the faith and practice of the Episcopal church.

CORRESPONDENCE

Missionaries Should Withdraw!

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Fisher of Ann Arbor can usually be counted on to do or say the unusual. Characteristically, in his recent review of the Hocking commission report, which appeared in the December 14 issue of The Christian Century, he has flung a few high explosives into the contented ranks of those sections of the church which may be unduly optimistic about the practical results of the Laymen's commission recommendations. Truly, as Dr. Fisher said, the report is a work of artists and scholars and "paeans of thanksgiving" for it may well float to the skies from the throats of discouraged and all but disillusioned friends of missions. But there are, as Dr. Fisher pointed out, very evident and dangerous weaknesses with which we would be wise to deal realistically, if for no other reason than the realization in action of that portion of the report which is generally acknowledged to be valuable and strong.

The commission, either consciously or unconsciously—and knowing Dr. Hocking as we do from his admirable work, "The Spirit of World Politics," I am tempted to say consciously—has been guilty of several astounding oversights. Dr. Fisher touched briefly on one of them, namely the commission's ominous silence regarding the tragic, evil effects of imperialism, particularly in the orient, and the responsibility that ethically and morally rests upon missions and missionaries to work unceasingly for the complete and speedy abolition of this fundamentally anti-Christ philosophy of life. It is inconceivable how they could have passed over this very formidable and potent cause for widespread poverty and wretchedness in the orient with such cold, almost callous indifference. Surely men like Dr. Hocking realize the true significance in life of foreign imperialism, and recognize that men cannot be made whole or saved apart from the political or economic system in which they live! And surely members of the commission have sufficient sympathetic imagination to know that it is practically futile, if not impossible, for a country like India to shatter its inner, self-imposed bonds, if it is only to enter more fully into an outer, foreign-imposed bondage. Let not the commission, or the world at large, rationalize itself one whit into minimizing the wicked mental and spiritual effects upon a people of a foreign imperialistic bondage.

And right here let me cast my bomb! It is a deep, deep conviction with me that missionaries as individuals, and collectively as boards, should at once serve notice of "non-cooperation" and "civil disobedience" on imperialistic powers ruthlessly misgoverning as Britain is in India and Burma, etc. Such action undoubtedly would result in the withdrawal, either voluntarily or involuntarily, of all missionaries from India or Burma and other exploited terrorities and the cessation, thereby, of much valuable educational and medical work, but let us place alongside of this so-called loss the revolutionary and unparalled effect throughout the world of such a powerful mass demonstration of real moral protest and the magnificient ethical and spiritual tradition and heritage of vital moral courage and idealism it would pass on to posterity. Also, let us place ourselves for a moment in the place of the world's disposed and exploited and try to imagine the glorious new hope and strength that such action would awaken in their hearts and souls. Truly, then Christian missionaries

would stand before all men as instruments of the Christ spirit and tradition.

But there is still another oversight which appears to me even more gigantic and significant, if it be possible. Posterity, with the advantage of the perspective that time alone gives, will see it more clearly than our own generation, I suppose. Future generations will muse and ponder over the ironic spectacle of a Christian commission delegated to determine how men and women of the west might "seek" with peoples of the east "true knowledge and love of God," and thereby cooperatively "endeavor to give effect to the Spirit of Christ in the life of the world," landing upon the shores of ancient India where lives imprisoned in a foreign jail the one supremely Christlike personality and leader of our day; the one colossal figure that stands out against the faint light of a new day struggling to dawn, and about this fact . . . *silence!* Well might Christ again appear among men and the Messiah be missed! Saviors are rarely recognized when they come, it seems, even by those who most passionately long for them. The lean, old fingers of history may some day, beside the memory of the commission report and the work of foreign missions, record the dismal, discouraging fact of a contemporary repetition of Calvary.

There begins to form, faintly, within my mind, and I suppose it is not an idea that is at all original or new, the philosophical fallacy that accounts for the futility, weakness and frustration of much of our mission work. Deep down in the very heart and source of the missionary expression of Christianity, particularly of the western churches, there are serious elements of moral confusion, arising, I believe, from two fundamental causes, namely institutionalism, with all the vested interests that this implies, and the conception, in vastly different degrees and shades, of service or sharing as philanthropy, rather than the perfectly normal, natural expression of a Christlike life, in harmony with the will of God, and utterly devoid of any trace of institutionalism. Here where the Commission report leaves off, we Christians must begin if we are serious about our task!

Ann Arbor, Mich. GORDON B. HALSTEAD.

[Mr. Halstead's withdrawal from mission work in India, because of his support of the Gandhi movement, attracted international attention about two years ago.—THE EDITOR.]

The P. T. A. and the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: Those who have followed Professor Eastman's treatment of the motion picture industry in the columns of this paper will, I am sure, be interested to know that one organization at least has taken definite action which may be far-reaching in its consequences. In the January issue of Child Welfare, the national Parent-Teacher magazine, there is an article by Catheryne Cooke Gilman, chairman, committee on motion pictures, N. C. P. T., which sets forth a new approach to the motion picture problem. "New objectives have been adopted," writes Mrs. Gilman, "and new procedures developed. This has been made possible by the increased availability of non-theatrical films for education and recreation. It has been made necessary by the failure of previous plans to improve motion picture production, distribution and exhibition."

There are two aspects, it will be seen, to the new procedure, a negative and a positive. The negative is very positively stated: "We need first to clear away all forms of cooperation with the motion picture industry." The various procedures of cooperation, such as previewing, listing and publishing film estimates, promoting the best and advertising the rest, sponsoring "junior matinees," arranging for "family nights," etc., are taken up in detail and abundant reasons shown why all these methods fail. The plain fact of the matter is that they are dealing with a corporation that does not intend to play fair. Every plan put forward for improvement and asking for cooperation is just a device of the motion picture industry for pulling the wool over the eyes of the public and restraining criticism of the industry. Many of us have been incensed at the undesirable features run in on nights when a special children's program with a "good picture" was promised. Hardly ever have I gone to such "family nights" performances that I have not been angered at some portion of the program. Possibly nothing is more disgusting than the hypocrisy of Will Hays, movie tsar, with his many promises of reform which never come off.

But the second part of the procedure of the Parent-Teacher association is still more important. It involves cooperation with the departments of state and national governments, with universities, research centers, historical centers and other similar institutions in the establishing of film libraries, film catalogs and a systematic distribution of visual aids to education and non-theatrical pictures for wholesome recreation. Mrs. Gilman states that even a casual study of the available educational and non-theatrical films is encouraging and gives promise of a fruitful future in this field.

Child Welfare carries now in each issue a listing of such sources of films given by the committee on motion pictures of the Parent-Teachers' association.

Since nothing speaks to Hollywood but box office receipts, the best attack is to provide a substitute and train people to use it. The motion picture producers may some day awaken to discover that their brazen effrontery and disregard for the wishes of parents for decency in pictures has wrought the ruin of their industry. And there will be no one to blame but themselves.

But it is not a question of getting even with Hollywood for its sins. It is a question of providing something wholesome and educational for our children. It is universally recognized that motion pictures offer an unparalleled aid to education, all educators recognizing that the gateway of the eye is one of the most important avenues for instruction. This instrument we have allowed to be prostituted for commercial purposes and used not only to lower the standards of life for thousands of boys and girls but also convey to foreign peoples a most grotesque caricature of our life and customs in America.

I wish that a movement could be started in all our churches and schools to cooperate with the Parent-Teacher association in this most promising new procedure.

Congregational Conference of Illinois, VICTOR E. MARRIOTT,
Chicago. Religious Education Secretary.

Christian Revolutionists

EDITOR THE CHRISTIAN CENTURY:

SIR: Francis Henson's call to revolution in your issue of November 30 appeals to me as the most significant thing that I have read in your pages. It is time that we Christians of the prophetic tradition who assure ourselves that we will "dare to be a Daniel" when the crisis comes and then continue our comfortable lives for the present be convicted of the fact that the crisis is already here and we are missing from the ranks. The disciplined order of Christian revolutionists that Mr. Henson calls for is needed at once. I believe there are many others who, like me, found his program exactly what they had been hoping someone would initiate.

Mr. Bradley's advocacy of the "Christian method of group cooperation with good will" furnishes a helpful reminder that the end does not justify the means, but otherwise leaves me unconvinced. The class struggle is not something to be induced or prevented; it is a fact. We are taking sides whether we think we are or not. In the second place, it will not necessarily be resolved by bloodshed, though some form of coercion is inevitable. The degree to which that coercion is non-violent depends in part upon the proportion of Christian leadership in the movement. Thirdly, Jesus himself never expected the kingdom to come by 100 per cent conversion. "Many are called but few are chosen." He probably expected a miraculous intervention in which God himself would provide the necessary compulsion through the "outer darkness" where "there shall be weeping and gnashing of teeth." Furthermore, Jesus' denunciation of the Pharisees proves that he did not regard good will towards individuals as incompatible with hatred of the class or system to which they belonged.

Brooklyn, N. Y. MRS. BRADFORD YOUNG.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

To Study Plight of Unemployed

New York Church Federation Plans Help for Idle Church Members—Buchmanism Preached

(Correspondence from New York)

NEW YORK, Jan. 14.—It is encouraging to know that the federation of churches of our city has appointed a committee to study the problem raised by the enforced idleness of so many of our church members. It is of prime importance that our church leaders should seriously consider what is happening to the morale of our own people as they grapple with the present excess of leisure. Most of our church members have been accustomed to lives of intense activity and this letdown is poisoning their souls. D. E. Shumaker of the federation of churches and other members of the committee are actively at work on the problem and are anxious to cooperate with the pastors and officers of the churches in any program that may be worked out. Some churches have already provided recreation rooms where books, magazines and games are provided, and it is hoped that these measures may be supplemented by provision for adult education.

* * *

Buchmanism to The Fore

As a result of the recent conference on Buchmanism at Briarcliff that movement is receiving considerable publicity. Last Sunday Rev. Laurence William Grenstead, a canon of Liverpool cathedral, spoke at the Cathedral of St. John the Divine on this subject. Also Rev. Eustace H. Wade, chaplain of Downing college, Cambridge, took up the same theme at the Little Church Around the Corner. Mr. Wade said that this movement must be considered one of the great religious movements of history. He paid high tribute to the purposes and ability of Dr. Frank Buchman, the founder of the movement.

* * *

Brookwood Labor College Weathers Crisis

Brookwood, the well known labor college at Katonah, N. Y., has weathered the financial crisis for this year. As a result of a successful bazaar and appeals made by many distinguished men, including a number of well known churchmen, it has been made possible for the college to carry on. Brookwood students come from all over the country for training that will enable them to go back to their own groups and be of service in battling for a better world. Fenner Brockway, chairman of the Independent labor party in England, in talking to the students of Brookwood recently, paid facetious tribute to American efficiency, "for," he said, "it took us eight years to get our army of unemployed, yet you folks over here caught up with us in two years."

* * *

"Twenty Kilowatt Note" in Offering Plate

All the talk about technocracy, electric dollars, etc., has now begun to affect church collections. Much fun has been aroused in the local press by the fact that a young woman put a slip in the offering plate at the First Humanist society last Sunday reading: "My contribution—I have no money—is twenty kilowatts of my energy in working for humanism." Dr. Potter, the pastor, maintains that this is the first specimen of technocratic money in existence and reports that he will redeem the paper by having the young woman give that much energy in typewriting for his humanistic church.

* * *

Church Survey Of Queens

A religious survey of the borough of Queens has been made and the results are now being made public. This survey, made by Rev. George H. Hobart under the direction of the comity committee of the Greater New York federation of churches, shows that this borough, which covers 37 per cent of the entire area of the city, has a population of well over one million and, were it a separate city, would be the eighth largest in the country. Northwestern Europeans, native whites of foreign parentage and foreign born whites are the larger group of the population, and this would seem to imply a larger opportunity for the Protestant churches.

* * *

War Resisters Meet

A meeting of the War Resisters' league is being held at New York university tonight, at which ten speakers are scheduled to tell in five minute addresses just why they are absolute pacifists. These ten cover a wide range of human activity, for they include a Methodist minister, a playwright, a Y. M. C. A. secretary, a business executive, a young socialist, a young Friend, a rabbi, a Bahaist, a college student, and a vice-president of a labor union.

* * *

Food Cards Issued

Over 10,000 persons received word this week that they were eligible for food cards issued by the Gibson committee in cooperation with the Red Cross. These cards entitle the holder to a weekly food package and may be retained by him until he is helped by some other agency. This measure has been taken to meet the immediate needs of those to whom no jobs can be assigned because of lack of funds. Up to date 17,608 have been placed on many work jobs by the Emergency work bureau, but there are still thousands in dire need of the same assistance.

EDMUND B. CHAFFEE.

All New England Mourns Coolidge

Memorial Services Held—Unitarian Paper Releases Editor—Plan for Free Church of America

(Correspondence from New England)

BOSTON, Jan. 14.—The outstanding event in New England during the past fortnight was the sudden death of her distinguished and typical son, Calvin Coolidge. On the day when, with appropriate simplicity, the funeral was held in Northampton, Mass., and Plymouth, Vt., in front of the state house where his firm action in the Boston police strike made him a presidential possibility, bewildered pigeons fluttered at the booming of cannon fired in honor to one who had been commander-in-chief of army and navy. In quiet halls assemblies suspended discussion to stand in tearful silence while familiar strains, softly played, suggested the prayer: "O love that will not let us go, we yield again this life that in Thine ocean flow its course may richer, deeper be!" Perhaps his most cherished message may yet prove to be that utterance which he is said to have made only four days before his death to Charles A. Andrews, treasurer of Amherst college: "So many things are changing! Where we used to look with confidence, we now look with uncertainty. There is only one thing in which we can still have confidence. That is religion, the same today as yesterday!"

* * *

Christian Register Releases Its Editor

"Owing to the inability of the trustees to continue the publication of the Register without further radical reduction of expenses, we reluctantly dispense with the services of a paid editor and arrange for management by voluntary assistance of a large editorial staff." In these words the Unitarian association announced the termination of the 14 years of the editorship of Dr. Albert C. Dieffenbach. In their tribute they said: "His vigorous mentality, dynamic personality, mastery of difficult editorial duties, his power of words, faith in liberal religion, fearless handling of controversial issues, and his genius for friendship have made him a leader of the Unitarian fellowship and an outstanding editor in the field of religious journalism." Dr. Dieffenbach continues in the pastorate of the Newton Center Unitarian society. The management of the paper is in the hands of a committee consisting of Rev. Miles Hanson, Mr. Maynard Hutchinson and Mr. Arthur B. Smith.

The field of religious journalism seems to be contracting in these trying times, when it is most needed. The weekly Christian Endeavor World has become a

monthly. One of the most successful church papers, Zion's Herald, independent journal of Methodism, has reduced its size and price to meet baffling losses in circulation and income.

* * *

A Plan for "The Free Church of America"

On Jan. 12 the commissions of the Unitarian and Universalist churches released their report, after a year of joint consideration of the "practicability of uniting these two communions for the common good." They reject both "the status quo" and "organic merger," and advise the formation of a representative "council," on the basis of "unity of purpose, the bond of highest religious fellowship." "Local churches would retain their present name, adding Free Church of America." "The merger of local churches might or might not be wise." It is suggested that some 20 lines of effort be carried on in common, including church extension, education, publications, and cooperation with the "International Association for Liberal Christianity."

* * *

Rethinking Missions with the American Board

The Boston Congregational ministers on Jan. 9 listened to a discussion of the Laymen's report on missions by Secretary Alden Hyde Clark, of the A. B. C. F. M. While it has taken no final action, the board welcomes the report, and approves the first four chapters. It feels that justice is done neither to the personnel on the field nor to the stupendous task before the eastern church, requiring long continued assistance. Speedy merger into one organization is impossible, if for no other reason because only Congregationalists and Methodists are ready for such a step. The majority of boards cannot accept the new view of missions in Chapters 1 to 3, and the A. B. C. F. M. itself includes those of diverse theological views. What we need is not revolution but "accelerated evolution." Dr. Frederick H. Page, of the state conference, stressed the lessons for the home churches: "We must strengthen our own federation and combine competing churches."

* * *

Boston Friendship Tours

On Jan. 21 the 100th consecutive Boston Friendship tour will be held. Since 1927 they have included 57 racial studies of 18 different racial groups, 26 of social and civic work, and 17 of new intellectual points of view, with a total attendance of 5,826. Imitating such study tours in New York and Chicago, occasional trips had been held. The coming of Rev. Herbert A. Jump as pastor of Union Congregational church, five years ago, brought a leader, and a permanent organization was effected, with Mrs. Hannah Hume Lee, now Mrs. John Calder, as secretary. When ill health compelled Mr. Jump to relinquish this work it became an important branch of the Greater Boston federation of churches.

* * *

Fall River and New Bedford Face the New Year

Asking "What must our city do to be saved in 1933?" Rev. Gabriel R. Guedj, of the Baptist Temple, urged a "united Protestantism," to be realized through "an interchurch representative body, clergymen keeping their hands off," and union of local churches to remove the multiplicity which gives more parishes for the Protestant 20 per cent of the population than the Roman Catholics find necessary for their 80 per cent.

The ministerial union of New Bedford, under the lead of its new president, Rev. J. A. McClelland, of the Presbyterian church, who is also the chairman of the state federation's committee on evangelism, held a weekend conference on that theme Jan. 6 to 8. Prof. Charles R. Zahniser, of Boston university and the Federal council, led four gatherings of pastors and church workers in discussing methods of winning "wandering sheep" and "lambs of the fold" and of "casework evangelism."

E. Tallmadge Root.

Grant M. Hudson to Lead Allied Forces

Hon. Grant M. Hudson, of Lansing, Mich., former U. S. representative from Michigan, who led the campaign which carried that state dry by 68,000 majority in 1916, has been elected chairman of the Allied Forces to succeed Rev. Daniel A. Poling, resigned. Mr. Hudson was elected at a meeting of the executive committee on Jan. 9. The meeting adopted plans for a vigorous field campaign in the dry cause with a view to organizing new groups and emphasizing particularly the program of Allied Youth. There are more than 1,600 local groups of Allied Citizens, of which more than 500 are units of Allied Youth.

Lloyd C. Douglas Resigns Montreal Pastorate

Rev. Lloyd C. Douglas has resigned as senior minister of St. James United church, Montreal, his resignation to take effect at the end of May. Dr. Douglas plans to relinquish pastoral duties for at least a year. He has contracted with a New York lecture agency for the season of 1933-4, and hopes to do some writing also during the year. Dr. Douglas's novels, "Magnificent Obsession" and "Forgive Us Our Trespasses," are both taking prominent places in best-seller lists.

Bishop Webb of Milwaukee Dies Suddenly

Rev. William W. Webb, bishop of the Milwaukee diocese of the Episcopal church, died suddenly at his home in Milwaukee on Jan. 15. He was 75 years of age. Bishop Webb was president of Nashotah seminary for a time; he became bishop coadjutor in 1905, and bishop a few months later.

Dr. Einstein Broadcasts Good Will to World

On Monday, Jan. 23, Dr. Albert Einstein was scheduled to speak over a world-wide hookup, giving expression to his gospel of good will between nations, especially between the German and American peoples. Asked by an interviewer for his opinion of "technocracy," Dr. Einstein is reported to have said that "power as applied to production must not be halted, but at the same time men must have work."

Barter Growing in Ohio Cities

Adopted to Help Unemployed—Plan for Pastors' Convention—Poor Outlook for Social Legislation

(Correspondence from Ohio)

Columbus, Jan. 10.—The growing movement for barter as a means by which groups of unemployed may work out their own economic salvation is finding expression in at least two places in Ohio. In Dayton more than 400 families, comprising nearly 1,400 persons, are enrolled in a group of seven "production units," contributing services and receiving many of the necessities of life in exchange. Dr. Elizabeth Nutting, Dayton welfare worker, former teacher of sociology at Boston university, is in charge as chairman of a general committee.

Starting with a small grant of money from the community chest, the project has expanded until the largest unit today operates a garment factory, a flour mill, a bakery, a shoe repair shop, a furniture shop, a barber shop, a food cannery and a logging outfit that provides fuel. The bakery, rented from its owner, produces 1,600 loaves of bread a day and turns its surplus over to the city relief department in exchange for wheat, which is milled by the unit, and for other raw materials useful in the group's various activities. The cannery "put up" 174,000 cans of food last summer, using food products obtained largely from farmers in exchange for labor by gangs sent into the country for that purpose. Next spring it is planned to establish all seven units on a 500-acre tract provided by a revolving fund of the community chest and to be paid for with surplus crops, which will be used in meeting relief needs in the city.

* * *

Antioch College Promotes Exchange of Goods

Another highly developed barter enterprise is at Yellow Springs, seat of Antioch college, and is directed by Dr. Arthur E. Morgan, the Dayton engineer who turned educator a few years ago and has developed one of the country's interesting educational experiments at Antioch, as college president. The Yellow Springs "exchange" is operated as a clearing house to which anyone, whether an actual signed-up member of the enterprise or not, may bring any farm product or other article he wishes to trade and receive in exchange either other goods or credit in the form of scrip. In addition Yellow Springs is the center of a wholesale barter enterprise, serving small manufacturers in the triangle bounded by Cincinnati, Chicago and Cleveland, enabling them to dispose of surplus stocks on a basis of trade with one another.

* * *

Pastors' Conference Will Discuss Barter

Interest in the barter program is indicated by the fact that Dr. Morgan was

engaged as speaker for the annual dinner of the Columbus community fund this week, to tell about the Yellow Springs experiment. The subject is likely also to receive attention in the Ohio Pastors' convention at the end of the month, the commission on "Economic and Industrial Relations" having listed as one of its questions for discussion, "What is the best method for relief — direct, work or barter?"

* * *

List Topics for Clerical Discussion Groups

"Evangelism — Vitalizing Life" is the general theme of this year's Pastors' convention, sponsored by the Ohio council of churches, which will meet in Columbus, Jan. 30 to Feb. 2. One sectional meeting of the convention will deal with "Evangelism and the Individual." Seven others will take up social aspects of Christianity, viewed as phases of the evangelistic enterprise, under such headings as "Education," "The Home," "International Good Will," "Economic and Industrial Relations," "Youth," "Interracial Good Will," "The New Leisure." Many of the questions suggested by committees planning these discussions indicate the place held by current conditions in their thinking. Examples are: "If community chest budgets are not subscribed, should weekday religious instruction be temporarily given up to assist in feeding and clothing the poor?" "How can we check the present serious tendency of the American home to disintegrate?" "Are there any permanent preventives of unemployment?" "Is our present youth program in the church a help or hindrance to the evangelization of youth?" "What can the church do to abolish racial discrimination in labor and industry?" "Has the church a responsibility in directing the use of the new leisure?"

* * *

Finances Force Closing of Rural Work Secretaryship

One of the losses to the Ohio council of churches growing out of the current financial stringency is the departure from its staff of W. H. Thompson, who as its rural church specialist has been preaching the gospel of rural church consolidation up and down Ohio for several years. He has taken the pastorate of a group of Baptist churches in the southern Ohio hill country in Adams county. Mr. Thompson came to the church council staff from the position of rural work director for the Ohio Baptist convention. Previously he had been a successful country pastor in Michigan and directed the rural church survey in that state for the Interchurch world movement, at the time when B. F. Lamb, executive secretary of the Ohio council of churches almost since its beginning, was doing a similar job in Ohio.

* * *

Outlook for Social Legislation Dark

The Ohio legislature has opened its biennial session with numerous progressive social measures under discussion but with prospect for all of them made far from promising by the difficult financial situation. With a fiscal program based largely on real estate taxes, local governmental units throughout the state have had their revenues heavily cut by reductions in valuations and by growing tax delinquencies. This is throwing a heavy burden of relief for the unemployed back on the state treasury, already suffering from severe decreases in revenue from practically all sources. Schools in many localities, too, face near-bankruptcy and are crying for increased state aid, beyond that provided by an emergency cigaret tax levied for the past two years.

An "equalization" program of school finance, by which the state would be made responsible as a whole for maintaining a prescribed minimum program in every school district, has been drafted by a special commission, but as it would require almost $30,000,000 to be raised by means of new forms of taxation, its fate is considered doubtful. Old age pensions, for which a bill has been initiated by petition, are regarded as being in the same situation.

Unemployment insurance, for which another special commission drafted a detailed plan calling for contributions to a reserve fund by both employers and workers in the form of an assessment on payrolls and wages, would impose no drain on the state treasury, but it received a severe blow when Gov. George White, in the inaugural message opening his second term, recommended that no action be taken at this session because of the alleged danger of discouraging a revival of industry in the state. Relief needs, the governor told the legislature, will call for $12,000,000 in new taxes, in addition to $25,000,000 available by the continuance of emergency legislation enacted last spring; these figures are for the biennium.

VINTON E. MCVICKER.

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Relief Drive in Denver Fails

Reorganization Gives Hope—Prohibition Fight Stirs City—Plans Look to Evangelizing Denver

(Correspondence from Denver)

DENVER, Jan. 14.—The failure of the joint drive of the Community chest and the Citizens employment committee in Denver has resulted in a reorganization of the whole approach to relief needs in the city. The Citizens employment committee has been disbanded except as it acts as a collecting group for pledges made to sustain its work. Its relief program has been taken over by the Community chest agencies and the department of charities of the city of Denver. Federal aid through the Reconstruction finance corporation has been secured for the city charities. The reorganization has been forced by federal officials of the R. F. C. Colorado is one of the three states of the union which does not have a state department of charities and so a special board had to be organized in the state and the various counties to secure federal aid. Local social workers rejoice in the general reorganization, but feel that some unreasonable restrictions have been placed by the agent for this region on the ways in which monies may be used. There are only three counties in the state which have not applied for federal aid for relief.

* * *

Colorado's Prohibition Debacle

The prohibition situation, created by the repeal of the state prohibition laws, has become most interesting. The wets are having considerable difficulty in achieving a unified and constructive approach to the problem. The more moderate wets are making a real effort. They have organized an advisory committee to assist them in framing new legislation. Three prominent religious leaders have accepted appointment on this group: Bishop Urban Vehr of the Roman Catholic church, Bishop Irving P. Johnson of the Episcopal church, and Rabbi William S. Friedman of Temple Emanuel, Denver. The Denver ministerial alliance and the Churchmen's council of the Y. M. C. A. called a meeting of the leaders of the dry movement. It was decided at this conference to organize a committee of 100 to unify the prohibition forces of the city in an effort to salvage as much as possible from the prohibition debacle in Colorado. The W. C. T. U., the Anti-saloon league, and the Denver council of religious education are cooperating with the Ministerial association and the Y. M. C. A. is securing 100 leaders in the community to act for the prohibition forces.

* * *

Woman's College Loses Able Leader

The resignation of Pres. Samuel J. Vaughn has been accepted by the trustees of Colorado Woman's college. The college has made real progress under the leadership of President Vaughn. It has suffered severely during the last year from a succession of deaths which meant the loss of its strongest financial supporters. Some difficulties arose between Dr. Vaughn and the new board of trustees which have finally brought about his resignation. The college is proceeding under the leadership of Dean James E. Huchingson, who has been appointed acting president.

* * *

Funeral of an Archbishop

The Roman Catholic leaders of this whole region assembled at Sante Fe Dec. 6 for the funeral of Archbishop Albert T. Daeger. Bishop Vehr of Colorado and the other bishops of the archdiocese participated in the service. The body was laid to rest in the cathedral beside that of the two previous archbishops, one of whom was the character in Willa Cather's novel, "Death Comes to the Archbishop." The laity were dismissed from the church before the actual burial service was conducted. Father Godfrey Raber of Colorado Springs has been removed from his long and distinguished ministry in this state by death.

* * *

Leaders Assemble for Evangelistic Drive

Denver will be visited this week by the evangelistic team of the Federal council. Eight leaders of six denominations will conduct a "One Day Spiritual Advance conference." Dr. Jesse M. Bader is the leader of the group. He is assisted by Dr. I. J. Cahill, Indianapolis; Bishop John S. Stamm, Kansas City; Bishop N. Spencer, Kansas City; Bishop Ernest V. Shayley, Omaha; Bishop Charles L. Mead, Kansas City; and other national and local leaders. The local arrangements are being made by Rev. B. F. Judd, chairman of the committee on evangelism of the Denver ministerial alliance. The team goes from Denver to Pueblo.

* * *

And So Forth

Dr. W. G. Everson of the First Baptist church of Denver has resigned his pulpit in order to become minister of the First Baptist church, Portland, Ore. Dr. Everson came to Denver from Washington, D. C., where he had been in command of the state militia work of the war department. He has been in Denver only a short time. He has been forced to leave the city because Mrs. Everson could not stand the altitude in the "mile high" city. Rev. Henry G. Smith of the Temple Baptist church, Chicago, is coming to the Calvary Baptist church of Denver.

Homer L. Hoisington, state secretary of the Y. M. C. A. in Colorado, has resigned his position in order to join the national council staff in the railroad division. His resignation means that Colorado will be joined with several other states into a region for the purposes of supervision. Mr. Hoisington has done a fine work in Colorado. He has been especially successful in reaching out into the small communities of the state, interesting boys in the association program, and drawing them into larger sources of information and inspiration in their religious lives.

VERE V. LOPER.

Filipino Youth In Conference

Churches Follow Lead of Y—Broad Gauge Policy for Association—Veteran Missionary Returns

(Correspondence from the Philippines)

MANILA, Dec. 17.—As the Christmas holidays approach, young people throughout the Philippines look forward to youth conferences. The vacation period offers the best opportunity in the year for these meetings. The Y. M. C. A. transplanted the idea to the Philippines more than 15 years ago and the evangelical churches have more recently extended the practice into half a dozen widely separated regions. This year for the first time the Y. W. C. A. has planned a conference. They will join the young men in their evening sessions in Baguio, beautiful summer resort of the Philippines. The church groups hold their gatherings in areas as widely separated as the Cagayan valley in northern Luzon and Camp Six on the island of Cebu. These more recently organized groups conduct their meetings along much the same lines as those laid down years ago by the Y. M. C. A. The former are more warmly evangelistic. The Y, operating on the Paris basis and attempting to be entirely non-sectarian, tempers its evangelistic appeal with broad tolerance. It has for years conducted a decision meeting in its conferences but has always insisted that the call for Christian decisions in no way involved change in church membership. The emphasis has been upon a more vital Christian faith.

* * *

Philippine Y. M. C. A. Program

The Y. M. C. A. began its work for Filipinos in the city of Manila and limited its activity to the metropolis during the first decade or more of its existence. Now its program reaches into the provinces. An attractive Y publication entitled, "Rural Youth of the Philippines and the Young Men's Christian Association," recently sets forth in text and picture an interesting program. Eight Filipinos and one American compose their provincial staff and are responsible for the association's activities in 12 provinces. Four of the Filipino secretaries are supported entirely by the districts where they work. The other four receive only part of their finances locally. Twenty high schools and 77 intermediate schools are reached by the Y. Government officials, both provincial and national, cooperate with the association in various ways. A few months ago the director of the bureau of commerce and industry visited 12 student centers and made 15 addresses to 13,000 young people. The Y justly claims that it "is the only institution in the Philippines seeking constantly to bring the provincial youth in contact with national leaders for character purposes."

The provincial organization promotes education through debates and oratorical contests. During the last year 20,000 stu-

dents attended these interprovincial forensic activities. Divorce, woman suffrage, taxation, and the question of a national language furnished the propositions for debate.

* * *

Educational Emphasis Brings Criticism

The Y has an excellent program of education, social activities and physical recreation. During the present year it has organized more than 150 Pioneer clubs for boys with a membership of approximately 5,000. Those who see no religious values except in campaigns of evangelism criticize the association for its lack of spiritual emphasis. But people who believe that religion in a country like the Philippines must be built on sound educational foundations and must be accompanied by instruction in the proper care of the body, the right relation of the sexes, and an adequate understanding of fundamental social problems, are not so critical of the association's program. The worst that can be said about the Y is that any organization that attempts to be non-sectarian in this country may expect to be looked upon by the majority of the people as neither flesh nor fowl nor good, red herring.

* * *

Student Evangelism

During the last week of October and the first fortnight in November, I conducted two series of meetings for high school and college students on the island of Negros. The first was in the Baptist territory, where an average of 250 students and teachers attended five meetings. Forty-eight confessed Christ. The second was in the Presbyterian field at Silliman institute, one of the four or five greatest mission educational institutions in the world, where an average of about 600 heard 12 sermons and more than a hundred young people registered Christian decisions. Preparations had been made for individual interviews and groups of conferences. This type of contact seems to show the Protestant "confessional" at its best.

E. K. HIGDON.

Reds Denounce Michigan Pastor

Refusal to Feed Hundreds and Open Pulpit to Communists Draws Hot Attack—Battle Creek Fire

(Correspondence from Michigan)

DETROIT, Jan. 10.—Dr. Frederick Spence is in his 15th year as pastor of First Methodist church, Jackson, and is still going strong. He is that city's most prophetic voice. A prominent business man of Jackson said of Dr. Spence: "The city owes him a great debt which probably it will never be able to pay for the contribution he has made to its morale in these stressful days." Dr. Spence maintains an "open confessional" in his church and averages 20 interviews a day. Whoever comes receives a courteous hearing. Recently a half-dozen communists marched into his office on a Saturday afternoon when he was busy working on his sermon. They took four hours of his time and ended up by denouncing him for not consenting on short notice to feed 600 of their members and permit one of their spokesmen to occupy his pulpit. Preacher and communists parted in a friendly spirit after some lurid moments and exciting oratory. Dr. Spence is now preaching a series of sermons on "Old Prophets and the New Day."

* * *

Burned Church Finds Refuge In Clubhouse

The building of Central Christian church, Battle Creek, was almost totally destroyed by fire early on a recent Sunday morning. Immediately the pastors of First Methodist, First Baptist and the Lutheran church offered their edifices to the homeless congregation. The Postum Cereal company also tendered its elegant clubhouse for the same purpose and this offer was accepted because the clubhouse is in the neighborhood of the burned church. Rev. J. Frank Green, state secretary of the Michigan Christian churches, is courageously carrying on the work at Central Christian along with his secretarial work.

* * *

Grand Rapids Events

The opening of the new $1,500,000 municipal auditorium in Grand Rapids took

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As announced last week, the circulation department is adjusting all duplicate subscriptions resulting from the merger of The Baptist with The Christian Century. If any new Baptist subscriber receives two copies of this issue of The Christian Century we would appreciate the forwarding of the two wrappers in which the duplicate copies arrived, so that immediate adjustment can be made. Send wrappers to

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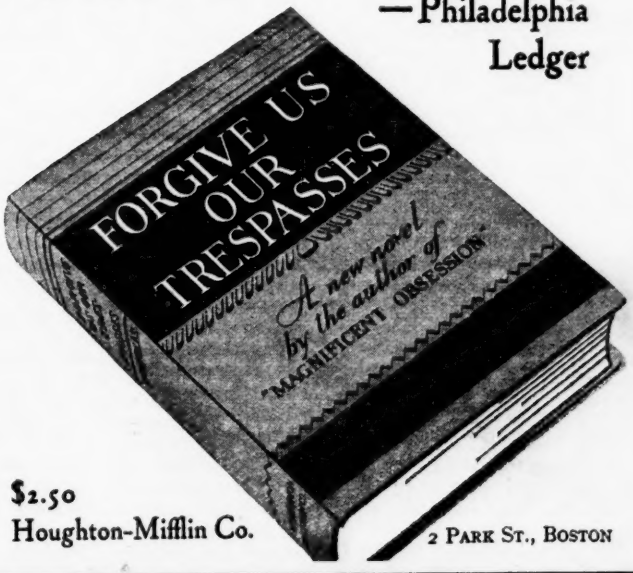

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place on the afternoon of Jan. 2. Dean Charles E. Jackson of St. Mark's procathedral presided. Protestants, Roman Catholics, and Jews participated. The Grand Rapids symphony orchestra played. Everyone recognizes the appropriateness of the selection of Dean Jackson as presiding officer. Though others have ministered in the city for longer periods of time than the dean's 10 years, none is more widely known or regarded with greater affection among clergy and laity alike. . . . January 5 was the date of the annual meeting of the Grand Rapids council of churches and Sunday schools organized a year ago. Harold Chambers is executive secretary. . . . Rev. Herbert McConnel recently celebrated his 25th anniversary as pastor of Smith Memorial Congregational church. Mr. McConnel is president of the Grand Rapids ministers' conference. The ministers' conference and the League of Nations association secured the cooperation of seven other civic groups in their great peace rally held recently at Fountain Street Baptist church on a Sunday afternoon. Frederick E. Libby of Washington, D. C., spoke. Dr. George Walker Buckner of Central Christian headed the committee which made all plans. This meeting was a successor to a similar meeting held a year ago with Dr. Morrison of The Christian Century as the speaker. At that time only the ministers' group sponsored the meeting. . . . Every month in which there is a fifth Monday one of the downtown ministers is host to the others at a luncheon—sometimes a dinner with wives present, but discreetly reticent. In turn each minister leads in the discussion of a theme of his own choosing. Members of this informal group are Dean Jackson of St. Mark's, Drs. Dykstra of Central Reformed, Wishart of Fountain Street Baptist, Merriam of Park Congregational, McMahon of Westminster Presbyterian, McClung of First Methodist, White of Trinity Lutheran, Buckner of Central Christian and Secretary Mayne of the Y. M. C. A.

* * *

And So Forth

Albion's new Methodist minister, Dr. Spencer B. Owen, is taking over his work with a great degree of vigor. His straightforwardness and modern outlook are making a favorable impression on the student body.

Long term pastorates seem to be growing in popularity. Dr. Bishop of the Pilgrim Congregational church in Lansing is now serving his 15th year. Dr. McCune has had a unique pastorate at the People's church, East Lansing, for 16 years. These men without sensational methods or strain have held their churches with growing influence and power.

Former Bishop Frederick Fisher is keeping the First Methodist church of Ann Arbor to the forefront. He carries weekly notices in the Detroit papers, makes wide use of the radio, and delivers myriad addresses over the state. The former bishop's book, "That Strange Little Brown Man Gandhi," is selling steadily and his speeches on India are full of mystic fire.

Michigan is now under democratic rule. Gov. Comstock, an Episcopalian, starts off with the simplest of inaugurals and a plea for economy.

EDGAR DEWITT JONES.

Interracial Meet Held in Atlanta

Students of Both Races Discuss Problems of South — Frank Speeches and Lively Discussion

(Special Correspondence)

GREENVILLE, TENN., Jan. 10.—The meeting of the 200 students and faculty representatives of fifty colleges, white and colored, in Atlanta during the Christmas holidays was an event in itself. Had nothing happened other than the meeting of white and Negro men and women in a white church ignoring racial lines that have hitherto divided the Christian associations, the gathering to consider "The Responsibility of the Forces of Religion in Building the South of Tomorrow" would have recorded an historic event.

This conference is not an isolated occurrance. The divisions in the student work have been painfully conscious of the criticisms poured upon this section of Christendom ready to preach world brotherhood, but not willing to practice it within their section of the nation. Gestures have been made, such as the sending of fraternal delegates from Blue Ridge to Kings Mountain, from white to colored association conference, and the sanctuary of Lee hall at Blue Ridge was actually darkened by the presence of two delegates from Kings Mountain. Such attempts were given up as offering little toward the understanding of the groups. Students did not wish to continue unless there could be a ring of greater sincerity in the relationship.

Students Prime Movers

The Christmas project was discussed long before it was planned. The student councils supported it wholeheartedly. When considered early in the summer the only objection suggested was that it might create opposition. To this students replied, "If we don't have opposition we may feel that we have failed."

If opposition is to mark the success of the conference, it is indeed a failure as far as the session is concerned, for white and colored students passed in and out of the church, met and talked without concern for racial alignment, eating luncheon together without any opposition. When the pastor was commended for allowing the students to gather at the Christian-Congregational church he expressed with feeling his conviction that it was a privilege to have the gathering in the heart of Atlanta.

Students unfamiliar with the racial issue in the solid south met without knowing that anything very unusual was happening. In some cases they learned what might have happened when they reported to their fellows when they returned to college. Opposition could undoubtedly have been stirred had any one sought to spread the "news." As it was managed, however, students made each other's acquaintance, visited schools, some white delegations even staying in the dormitories of Negro colleges. (No suggestion was made toward reversing the hospitality.) So the conference passed off without even the stir of the Detroit conference, for they did not try to do what the Detroit conference attempted. The conference sought to control the meeting within the church. After that the students were on their own. If students wished to attempt what to them seemed Christian relations outside of the church, that was their business. The conference was not challenging the whole southern tradition.

Program of the Conference

The speeches dealing with the social, economic, educational, and religious situation were presented in the evening and morning programs, while the afternoons were given over to discussion of issues raised by the speeches and other interests in the afternoons. Dr. W. A. Smart of Emory university opened the conference with a fearless and penetrating analysis of "The South as It is Today." His daring did much to reassure those who were skeptical about the readiness of white folks to admit the real nature of the situation. In the discussion that followed the next afternoon there was not the same satisfaction.

In dealing with the economic situation Dr. Malcolm H. Bryan of the University of Georgia made his best impression in the analysis of the existing system. The educational situation, ably presented by President H. S. Hunt of Fort Valley industrial school, Georgia, is more familiar to those who have followed progress in race relations.

W. W. Alexander is always assured an eager hearing. His analysis of the historical situation—the elimination of the old southern gentlemen, the conflict between poor whites and ex-slaves, the ultimate domination of the white element — offered a perspective on the situation that was helpful in turning the eyes of the students from the past to the future.

In dealing with "Religion and what it should do in Social Reconstruction," Rev. B. E. Mays who has recently made a study of the Negro church for the Institute of Social and Religious Research, made discriminating use of his knowledge of history. "The southern people are the most orthodox, the most cocksure, the most fundamentally religious people in America. . . . The more conservative, the more cocksure, a people become, the more brutal and cruel they tend to become." He concluded by setting down three tasks for religion in the south; first, that to synthesize its religious beliefs and practices; second, after determining its faith to redefine the social order, and finally, with a conception of that society, to instill the spirit of courage.

The concluding address by Mordecai Johnson, president of Howard university, and one of America's great preachers, pictured "The South of Tomorrow," a south motivated by comprehensive religious conviction, dedicated through its institutions to the service of the south, with education in the foreground.

It is easy to exaggerate the importance of this conference. Yet the fact that it was held marks an achievement that should not be ignored.

FRANK C. FOSTER.

South Spends More on Schools

Greater Percentage of State Funds for Education Than in New England—Mills Run, with Low Wages

(Correspondence from the New South)

NASHVILLE, Jan. 12.—President Glenn Frank, of the University of Wisconsin, has made a comprehensive survey of expenditures for education in the various states of the union. The south is found to be spending a larger percentage of total state taxation for schools than any other section except the northwest. No state north of the Ohio and east of the Mississippi spends as much as one-quarter of its funds on schools, while 9 of the 16 states usually classified as southern spend more than that proportion. The average for the New England states is 24.81 per cent; for the southern states 27.28 per cent. With all the hard times, the south spent last year some $400,000,000 on education. But there are dark spots, caused by the depression. While Alabama spends 38.39 per cent of all her state revenues on education the state superintendent of public instruction reports that "half the counties or more will be forced to close their schools at the end of the half year." In Arkansas one county did not open its schools this year and terms have been quite generally shortened from one-fifth to one-fourth. Mississippi has voted to raise entering age for children from five years to six, which will reduce school attendance by about 100,000.

* * *

Portents in the Elections

The political overturn in the south was marked by at least three hopeful signs. In practically all cases the progressive democrats won against the conservative. Crisp of Georgia, whom the sales tax advocates made a hero, was overwhelmingly defeated by Gov. Russell, who will be the "baby" of the senate. Broussard and Ransdall of Louisiana, always sugar trust and high tariff representatives, are both in the political discard. Senator Morrison, long a hold-back politician in North Carolina, was left at home, while in South Carolina the progressive Senator Smith won a fine victory. The governors, senators and most of the representatives are of the progressive wing.

The second happy sign lies in the absence of the Blease, Vardaman, Jeff Davis type of demagogue. We still have Huey Long and "Ma" Ferguson, but there is a reason, and the north cannot sneer much after Chapple in Wisconsin and "Our Henry" in Iowa. Senator Long lifted Louisiana out of the mud and gave the "forgotten man" his first look-in in that state; and "Ma" is less a Ferguson comeback than a protest vote against a government run from the big business standpoint, with the railroads domineering the new bus lines, the business elements favored as against the farmers, and the Negro getting a raw deal.

The third sign was the Negro vote going democratic, not because the democrats wanted it but because the republicans had used it for ulterior ends. The Negro vote was a big element in the election of "Ma" Ferguson, and also in that of McAlister, the reform governor of Tennessee. The measure of the prohibition overturn is not yet taken. Ex-Gov. Byrd of Virginia serves notice that he will never accept political honors on a wet platform and many another southern political leader is hinting at the same thing.

* * *

Cotton Mills Busy on Low Wage Levels

The south now has 61 per cent of all the cotton spindles in the United States, or more than 19,000,000 out of the 31,500,000 in the country. Better, 90 per cent of them are reported by the department of commerce to be now busy. In New England the percentage busy is 64 per cent and the average number of hours run in the south was more than double that in New England. Yet the southern mills consume only about one-third of the cotton produced in the neighboring fields. With all the movement southward of cotton mill capital, 87 per cent of the ownership is still southern. The working hours are long and the wages low. It boots little to boast that southern cotton mills produce a billion a year in finished goods so long as wage conditions continue the lowest of any great industry in the country. Josephus Daniels says, "So long as the south seeks to build on low wages and low living standards . . . ., so long will the south offer itself as the southern Italy inside the immigration wall about American living standards. Not all our efforts at education, not all our good roads built at a pitiful wage, can save us so long as our workers are exploited at a wage close to slavery and starvation."

* * *

And So Forth

Bishop Isaac Lane, founder of Lane college at Jackson, Tenn., recently celebrated his 98th birthday. He was born in slavery, learned to read looking over his master's shoulder, and founded Lane 42 years ago on a capital of $500. Its assets are now a half million and his son is president.

Knoxville, Tenn., ministers have voted to welcome Negroes to their services, but to seat them in separate sections.

At the last meeting of the Texas teacher's association, the white teachers voted to ask the colored to meet with them and take charge of the closing program, according them an ovation on their addresses and singing.

The 1930 census shows that while only 11 per cent of the children in the United States in the 10-15 year age group are colored, they furnish 58.4 per cent of all child workers in that group.

ALVA W. TAYLOR.

Dr. Hocking Will Broadcast from Chicago Radio Station

Dr. William E. Hocking, who will be in Chicago Jan. 23-27 to deliver the Alden-Tuthill lectures during Ministers' week at the Chicago seminary, will speak over WGN at noon on Jan. 27.

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To Coordinate Church Colleges

Protestant and Catholic Institutions Vote for Common Planning Committee—All Hit by Depression

(Special Correspondence)

ATLANTIC CITY, Jan. 14.—Another depression conference, but a depression conference with a difference, is the series of educational meetings being held here in America's playground—just now a bit deserted. These men and women are Christian educators, the presidents, deans and other administrators of denominational colleges, including a number of Roman Catholic institutions. Unlike most other depression groups, they have been chastened by the experiences of recent years. In their stern wrestle with budgets and deficits they have even found a certain renewal, a return to the simplicities of Galilee.

At least this is the impression of one, comparatively an outsider, who has not been going to educational meetings for the last eight years.

There are three principal organizations among the Christian and denominational colleges. They are all here—the Council of Church Boards of Education, the Liberal Arts College movement, and the Association of American Colleges. At once one stepped into a lively discussion of the increasing overhead in Christian organization and found a well developed opinion that there should be consolidation and cooperation.

Plan for Mutual Interest

This emphasis has borne fruit. The council and the movement have agreed to a common committee to plan and direct such functions as are of mutual interest. This is a significant step when it is remembered that the council includes the Protestant denominational boards and that the Liberal Arts College movement includes a number of Catholic institutions. It is to be hoped that the rapprochement will be fruitful. That was a brave and true word spoken recently by a Roman Catholic priest at the University of Pittsburgh who pointed out that the forces of irreligion abroad in the modern world make no distinction between Catholic, Protestant, and Jew and that it is high time for all who believe in God and the possibility of the good life to draw together.

There have been the usual organizational meetings and the usual elections—of which more later. Everywhere in the lobbies, and to some extent in the sessions, is talk of money. One hears of reductions in salaries from 5 per cent to 50 per cent among college faculties. The latter figure is not a reduction; merely a default which one institution of good standing has not, up to this point, been able to make good.

But the talk from the floor has been much of religion and its new place in the modern world. Here is a new courage, a new optimism. One college president, young, vigorous, and successful, expressed privately to me the opinion that the colleges have made more progress toward realizing their ideal as Christian institutions than in any other phase of their work.

Another president of a well known and efficient small college in the midwest tells me of his chapel building, rebuilt in the ecclesiastical style, and of the formal service which the students themselves have created. There is a much better attendance, he assures me, and little need of the old compulsion.

Dr. Rufus Jones Is Hopeful

Dr. Rufus M. Jones of Haverford college spoke this morning under the auspices of the council on "The Worth of Persons." Pointing out how many rate themselves at a low exchange value, reaching for a revolver, or jumping from the thirteenth story window when their "securities" fail to yield, Dr. Jones went into the reasons for such views. The biological approach and the effort to amass items of pleasure do not, he concluded, yield a high estimate of the worth of persons. "Are we improved simians, or sons of God?" he asked. "We alone are time-binders," he reminded us. "All beings bind space, but only conscious persons bind time. A new event is unlike what it would be without the recreation of the past in our present."

There have been other notable addresses. Tonight a young Catholic layman, Dr. Edward Fitzpatrick, president of Mount Mary college and dean of the graduate school of Marquette university, spoke. Both are Milwaukee institutions. With crystalline clarity he set forth the ideals of the Catholic colleges. "We have too much of kindergarten education in religion, in America, coupled with university training in science," he assured us; "of religious ignorance morganatically married to scientific competence."

Dr. Fitzpatrick made the only serious reference I have heard from the floor to technocracy. "Technocracy confines itself to the quantitative. It is absorbed in the physical. It would leave on the doorstep of the Christian colleges and universities a whole host of social and moral problems which even the present chaos does not leave there."

Then came Dr. Robert E. Speer, like the Milwaukee dean, speaking under the auspices of the Liberal Arts College movement. After a clear analysis of modern social and religious life he went on to state the series of demands that the religious parent today makes upon the Christian college. They—the colleges—must not be browbeaten by the current talk against "transmission." The football coach's work is 90 per cent transmission. Our legitimate function—or one of them—is to transmit the glories of our tradition. Then parents expect a more kindling ideal. An intelligent mother recently complained to Dr. Speer that her son was "being taught to control himself, to sit in the gallery, to watch the vulgar struggle going on down below." The socialists and the communists on college campuses, he reminded us, at least have some enthusiasms, while time may temper their errors.

In the background both for the council and the association is the masterly influence of Dr. Robert Lincoln Kelly, who has been the executive secretary of both organizations for twice as long as I have been in college connections. The council has elected Dr. Willard Brown of the Dutch Reformed board president; Dr. Kedzie of the Congregational board vice-president; Dr. Stahr of the Reformed Church in America secretary; and Dr. Gould Wickey of the United Lutheran church treasurer. On the executive committee are Drs. Covert, Sweets, Quillian, and Davidson.

The movement has elected Dr. R. E. Tulloss of Wittenberg, Springfield, O., as its chairman; Father Albert C. Fox of Cleveland, vice-chairman; Dr. Clippinger of Otterbein college, secretary; Dr. J. E. Bradford of Chicago, treasurer; and Dr. B. Warren Brown, executive secretary.

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City Temple's Reconstruction Scheme Goes Forward

On Dec. 15 the corporation of London made a grant of 500 pounds to the City Temple, London, for its reconstruction program. Dr. Norwood, minister of City Temple, writes that, so far as is known, no nonconformist church has been so honored since 1873, when the corporation presented the existing marble pulpit to this famous church. Dr. Norwood reported also a further gift of 500 pounds from an anonymous donor. A total of more than 4,000 pounds has been raised to date.

Mrs. Catt, at 74, Says She Is Optimistic

Mrs. Carrie Chapman Catt, talking of the times on her 74th birthday, a week ago, said that "a small minority of people are dreadful and are making a lot of trouble, but the greater majority are all right, and everything will go on as usual." Speaking of the depression, she said: "Booms are as bad as depressions. It seems to me we have always had a depression—sometimes it lets up when there is a boom, but afterwards things are only worse than usual."

Religion and Labor Foundation Adds Staff Members

Willard E. Uphaus, professor of religious education at Yale, has joined the staff of the Religion and Labor foundation on a part time basis. Another addition to the staff is Arnold Johnson, recently graduated from Union seminary, who has had much experience in labor struggles, and who was in jail at Harlan, Ky., for a number of weeks on a charge of criminal syndicalism.

Russians Hold to Old Customs

Celebrate Christmas According to Julian Calendar—Worker in Stained Glass Keeps Up Craft Traditions

(Correspondence from Buffalo)

BUFFALO, Jan. 7.—While I am writing these lines the more than 5,000 followers of the Russion Orthodox faith, living in and about Buffalo, are engaged in their three-day celebration of Christmas, from Friday evening until Monday. They follow many of the picturesque customs of Russia in the days of her imperial glory. As in rural Russia, where peasants journeyed afoot 40 miles or more to visit their friends at Christmas, so this custom has been observed here, for many living in rural sections have made the tiresome journey to Buffalo to see their friends. In their homes there is feasting and the strewing of straw upon the floor to symbolize the manger in which Christ was born. In their church there is the singing of carols. The Russian Orthodox choir is one of the best choirs in western New York. Two services daily are held in their church on these three days, presided over by their pastor, Rev. Ernest P. Wolkodoff. The Russian colony will celebrate New Year's day a week hence, according to the Julian calendar.

* * *

Hungarian Churches Lead in Welcome to Athlete

While on the subject of more or less distinct national groups let me say a word about the Hungarian group within our city. This note is not of a religious gathering, howbeit it took a religious turn. Leslie Kaczander, noted Hungarian athlete of New York city, walked from New York to Los Angeles in 60 days, 3,500 miles, an average of 53 per day. A week ago he paused in Buffalo on his return trip. A right royal welcome was given him, in which Hungarian clergymen took the lead. Rev. John Ormay, pastor of Our Savior Hungarian Lutheran church, Rev. John Szeghy, pastor of the First Hungarian Lutheran church, Rev. Andrew Urban, pastor of the West Side Hungarian Reformed church, were leaders in the reception given young Kaczander, and the "heel and toe" youth spoke at a public gathering in the West Side church. Just what the significance is I do not know, unless it is that in Hungarian circles religion and athletics are close kin—which is as it should be!

* * *

Craftsman Pursues Ancient Art

It isn't necessary to go to Milan or Chartres to find the inspiring best in art glass. On a little traveled side street, Pine street, here in Buffalo, in a quaint old building, Ferdinand A. Frohe follows his fascinating task. He inherited his talent from his Dutch grandfather and he is the third generation to be engaged in this art. Day after day, through months and years,

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* * *

Church Celebrates 100 Years In Same Building

I am all the time writing about anniversaries, but here is one that is a bit different. In the village of Lancaster, adjacent to Buffalo, at the corner of East Main street and Lake avenue, stands a white frame church. It stood on that same spot 100 years ago. The little group that formed the congregation then worshiped there; the larger, more substantial congregation now forming the Lancaster Presbyterian church worships in the same room. The room of worship in form at least is quite the same as it was 100 years ago. During the centennial celebration a room was set aside for the exhibit of old relics, such as pictures and articles which followed the history of the congregation. The church is unique in another respect—for 60 years, from 1851 to 1911, there was but one pastor, Rev. William Waith. The present pastor is Rev. Lucian Ware Scott. For this part of the world Dr. Waith's 60 year record stands. However, it is being contested by Dr. Charles H. Smith, who a few days ago celebrated the 57th anniversary of his active rectorship of St. James Episcopal church.

* * *

Sunday Evening In Buffalo

The Christian Century's Pittsburgh correspondent devoted the large part of his recent letter to the "Sunday evening problem." He did it in fine fashion; we all enjoyed reading it and many of us profited by the reading. Pittsburgh, as I understand, is a closed city on Sunday. Buffalo is wide open, theaters, movies, dance halls all going full blast. If the Sunday evening service is a problem in Pittsburgh, where they have a reasonably quiet Lord's day, what shall we call the situation in Buffalo! There are no large Sunday evening congregations in Buffalo. There are a number of fairly well attended evening services. The sum total of Sunday evening attendance is not to be scoffed at. Buffalo has no Sunday evening forum. The closest approach to it is the First Presbyterian Sunday afternoon community service. This is usually addressed by prominent leaders in the nation's religious, literary and educational life. These meetings are generally very well attended and are abundantly worthwhile. As far as I personally am concerned my conviction and practice are as far apart as the poles. My conviction is that the morning is the time to worship God. I have often said that if I were a layman I would certainly be in church every Sunday morning with my family, but in the evening I am inclined to think I would want to be by my own fireside, cultivating the beautiful relationships of family life. However, in practice, I am a thousand miles from my conviction—I hold a service every Sunday evening of the year in my church. And a straight service of worship at that. Isn't the emphasis wrong? Should not the emphasis be upon the act of worship rather than upon the throngs who may or may not attend? BRUCE S. WRIGHT.

Union in India Irks Anglicans

Canon Streeter Warns Against Opposing South India Scheme—Mann Arrest Arouses Protest

(British Table Talk)

LONDON, Jan. 3.—It is evident that there is a difference of opinion in the Church of England upon the proposals for a United Church in South India. "Lambeth, 1932," blessed the endeavor and was willing to enter into fraternal relations with this church, a new province of the universal church. A letter has appeared signed by many bishops and other leaders in the Church of England approving of the union. But others have written from the Catholic side, expressing doubt whether in the intervening period, before the union of the church is finally accomplished, the Catholic principle of episcopacy will be secured.

This morning, Jan. 3, Doctor Streeter writes to declare that it is of small moment whether or not minor irregularities take place; he adds that slavery to the past "means the sacrifice of the present and of the future." The South India scheme has cost years of patient labor; if it should fail now, Doctor Streeter adds, because its Anglican supporters draw back, no responsible member of a non-episcopal church would ever waste time on any reunion scheme in which the Anglican church was involved.

Doctor Streeter's closing words are important and should not escape attention: "The issue raised is of more than local or ecclesiastical interest. On every side today those efforts towards a wider cooperation, by which alone it would seem civilization can be saved, are being frustrated by the limitation of men's vision, by the interests, traditions, and hostilities of some group to which they owe a loyalty, such as party, class, state, or race. In this respect the church, through denominational divisions and jealousies, is among the worst offenders; unless these can be transcended, and that quickly, the world must look elsewhere than to the church for moral leadership."

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The New Year Honors

There was a long list published yesterday of those "whom the king delights to honor." There were four new peers, among them the senior physician to St. Bartholomew's hospital, Sir Thomas Horder. Sir Thomas has been the trusted adviser of many great statesmen. Of the others in the list mention should be made of the C. H., Companion of Honor, bestored upon the Rev. P. T. B. Clayton, the founder of Toc. H. and upon Dr. Scott Lidgett, the first president of the Methodist conference. "Tubby" Clayton is one of the best beloved of all who are in the service of the Christian church. As "benedict" of Talbot house in Poperinghe, he made a home for soldiers, which was not less a home because it was a sanctuary—a home where the peace of God brought with it cheerfulness and even mirth during the dark days of the war. Toc. H. is the prolongation of that hostelry.

How Dr. Scott Lidgett does all that falls to him, nobody knows. Many years ago he chose Bermondsey for his home, and he is to this day warden of the settlement there. From that as his center, he has taken part in a thousand enterprises, always with quiet and unaffected efficiency. He has been a peacemaker all his days, and if as his friends say he looks a Victorian, we who are also Victorians can take pride in him.

The only other name which I have space to recall is that of Percy Alden. It is forty years since I first stayed in Mansfield house, a university settlement in east London. It had recently been established in Dockland by Alden and his friend Reason. There are many in America who will be glad to hear of Alden's recognition; in Hull House and in many other settlements his name will be known and honored.

* * *

The Case of Tom Mann

Tom Mann, who is a leader among the communists, is in prison because he will not give assurances of good behavior. He is sentenced under an ancient law. The ground taken is that he is a leading member of a society which has deliberately arranged for disorder and glories in being illegal, and that it is not unfair to ask of such a man assurance of good behavior. Mr. Lansbury, along with Rev. A. D. Belden of Whitefield's Central mission and Mr. Gillian traveled to Lossiemouth to see the prime minister to put the case for the release of Tom Mann. They were received as old friends by the prime minister, and their case was stated, but they failed to secure any promise that the prisoner should be released.

Many who have no sympathy with the aims or the methods of the society to which Mann belongs are uncomfortable about this action. All the old liberal tradition in them is against the retention of men in prison against whom no definite charge of lawlessness has been proved or even made. The fact that a man will not promise that under certain conditions, which are not yet disclosed, he will obey the law, is troublesome enough to the authorities; but it is better that he should remain troublesome than that the door should be opened to a tyranny which might easily be used to repress liberty of speech.

I can remember the days when Tom Mann was a labor leader with a marked religious tone; I can recall hearing him quote Amos in a speech made 40 years ago. There were even some who wished to see him take orders in the Church of England.

* * *

And So Forth

An admiral has retired voluntarily at the age of 58 to make way for a younger man. As the years of our pilgrimage are lengthened, the older men will have to consider the example of the admiral. Otherwise, if they will not die and continue in office, the younger men will be in reserve till their best days are over.

Dr. Campbell Morgan, who has entered upon his pastorate with Dr. Hubert Simpson, has given this as his message: "Read your Bible. The Bible is the only answer to our present problems. Read it and listen to its exponents. It does not need defending against modern attacks. It only needs proper explaining."

EDWARD SHILLITO.

Romain Rolland Calls Present "Blackest Hour of History"

In a message addressed to the conference of the International committee on India, Romain Rolland, says that Gandhi "has come in the blackest hour of history, when the principles by which the western civilizations were upheld have been undermined. The tottering European world is giving itself up to the old, unrestrained animal instincts, served by all the destructive means offered by advanced science." In the midst of the present deplorable conditions, Rolland seeds Gandhi "alone, and by the mere fact of his non-participation, calm, inflexible, even to death, he commands the respect of brute force." Rolland's appeal closes: "All the European states are equally guilty of injustice and wrongdoing. A Christ has proved this, for the salvation of all mankind. But no one can be saved unless he wants to be saved. Does the world want to be saved? Will salvation be possible now, when cracks are appearing in the last dykes which still hold back the devastating flood? The world must not delude itself into thinking that it will be able to prolong the status quo! We must act. We must change the corrupt order, which is only upheld by iniquity. There are only two ways of inaugurating a new order: violence and non-violence. Both are revolutions. Choose between them!"

Dr. Villard Relinquishes Nation Editorship

After more than 14 years of service as editor of the Nation, Oswald Garrison Villard has relinquished that post. He becomes contributing editor, and turns over the complete control of the paper to three of his associates—Freda Kirchwey, Henry Hazlitt and Joseph Wood Krutch—and Ernest Gruening, formerly a member of the Nation staff. Dr. Villard continues as owner and publisher, but will give much time to speaking and to literary work. He is a grandson of William Lloyd Garrison.

Bishop Stewart on the Laymen's Report

Conceding that the recently issued Laymen's mission report is "an arresting and valuable piece of photography," Bishop George Craig Stewart of Chicago, in a recent statement, says that his chief criticism of the report is that "the point of view of the photographer is clearly that of Protestant humanists. . . . The whole message reflects a definite hostility to what is broadly known as the teaching and practice of historical Christianity and reveals the views of a group which seems attached to Christianity only in a nobly sentimental way."

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Bitter Tea of General Yen, The

(Barbara Stanwyck, Nils Asther) (Columbia) East vs. west romance laid in Shanghai during recent warfare. Beautiful missionary girl falls into power of philosophical Chinese general. They learn how different are their viewpoints, and general commits suicide as only solution. Excellent work by Asther is best feature.

For A: Rather good. For Y: Doubtful. For C: No.

Kid from Spain, The

(Eddie Cantor) (U. A.) Semi-musical, nonsense comedy made expressly for the Cantor public. Includes hilariously ridiculous bullfight, usual bathing beauty chorus, and incessant wisecracks sometimes risque but given in brisk, burlesque manner probably harmless. Striking dance ensembles. Very funny for those who think so.

For A: Depends on taste. For Y: Amusing. For C: Exciting.

Man Against Woman

(Jack Holt) (Columbia) Underworld drama with Holt as topnotch detective who carries no gun but an incredibly potent fist. In rather original climax he wins out with the heroine over villain and handsome young crook-rival. Villain well played by Walter Connolly.

For A: Hardly. For Y: Perhaps. For C: Hardly.

No Living Witness

(Gilbert Roland, Carmel Myers) (Mayfair) Villain swindles simpleminded racetrack gambler, but is killed by husband he has outraged, and so the young people can get married after all. A dictaphone does the most praiseworthy work done by the cast. Just another movie.

For A: Mediocre. For Y: Hardly. For C: No.

Red Haired Alibi

(Myrna Kennedy) (Tower) Small town girl is involved with gang-leader-racketeer, is innocently forced to pose as his wife, then marries the hero without telling him the past. Hence blackmail by racketeer, murder, and happy ending achieved with great difficulty.

For A: Mediocre. For Y: No. For C: No.

The Sign of the Cross

(All Star Cast) (Para) Costly, colossal, DeMille super-spectacle with gorgeous sets and really notable acting. Character, sufferings, and heroism of early Christians finely shown, but religious value is utterly submerged in glorified expose of luxury, licentiousness, cruelty and bestiality of degenerate Rome under Nero. Mainly sensational and harrowing.

For A: Fine of kind. For Y: Decidedly not. For C: By no means.

The Son Daughter

(Helen Hayes, Ramon Novarro) (MGM) Sensational, romantic, tragic melodrama of Frisco's Chinatown during Chinese war. Helen Hayes fine as Chinese fiancee of republican prince, but forced to marry royalist arch villain. Plots, murders, oriental rites, novel and charming love scenes. Warner Oland good as villain.

For A: Good of kind. For Y: Probably good. For C: No.

Best Recent Films for Family:

Penguin Pool Murder
He Learned About Women
With Williamson Under Sea
Little Orphan Annie
Virgins of Bali
Fast Life

Films of Special Interest for Adults:

Maedchen in Uniform
Evenings for Sale
Cynara
Farewell to Arms
Animal Kingdom
Silver Dollar

BOOKS RECEIVED

Voices of Living Prophets, a Symposium of Present Day Preaching, compiled by Thomas Bradley Mather. Cokesbury, $2.00.

The New Handbook of All Denominations, edited by M. Phelan. 7th edition. Cokesbury, $1.50.

A Conservative Looks to Barth and Brunner, by Holmes Rolston. Cokesbury, $1.50.

The Tragedy and Triumph of Easter, by William H. Leach and J. W. G. Ward. Cokesbury, $1.50.

God in the Constitution, by R. Kemp Morton. Cokesbury, $1.00.

The Stirred Nest, by Teunis E. Gouwens. Cokesbury, $1.00.

The Lost Empires of the Itzaes and Mayas, by Theodore A. Willard. Arthur H. Clark Co., $6.00.

The Pathbreakers from River to Ocean, by Grace Raymond Hebard. Arthur H. Clark Co., $2.50.

The Jewish Background of Christianity, by N. Levison. Scribners, $2.00.

A History of Christian Thought. Vol. II, The West from Tertullian to Erasmus, by Arthur Cushman McGiffert. Scribners, $3.00.

Religion in the Preparatory Schools: Proceedings of the National conference of preparatory school masters, October, 1932. Edited by Boyd Edwards and Harold B. Ingalls. National Council of Student Christian Associations.

The Religious Philosophy of Baron Von Hugel, by L. V. Lester-Garland. Dutton, $1.75.

The Other Spanish Christ, by John A. Mackay. Macmillan, $2.00.

Vice in Chicago, by Walter C. Reckless. University of Chicago Press, $3.00.

O'er Land and Sea with the Apostle Paul, by A. A. Acton. Revell, $1.75.

The Brandeis Avukah Annual of 1932, a Collection of Essays on Contemporary Zionist Thought, edited by Joseph Shalom Shubow. Stratford, $3.00.

Recent Social Trends in the United States, Report of the President's Research Committee on Social Trends, foreword by Herbert Hoover. McGraw-Hill Book Company. 2 vols, $10.00.

The Golden Sequence, a Fourfold Study of the Spiritual Life, by Evelyn Underhill. Dutton, $2.00.

Psychoanalysis of the Neuroses, by Helene Deutsch. Translated by W. D. Robson-Scott. Robert O. Ballou, $4.00.

L'Orthodoxie, par Serge Boulgakoff. Librairie Delix Alcan, Paris, 15 fr.

A Brief Doctrinal Commentary on the Arabic Koran, by Frank Hugh Foster. Macmillan, 75 cents.

Come Easy, Go Easy, by Arthur Mason. John Day, $2.50.

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